

March
1957



the
Instructor
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Begins in this issue . . .
New "Ten Commandments" Picture Series
by Arnold Friberg

the Instructor

MARCH, 1957

Volume 92, Number 3

Devoted to teaching the Restored Gospel in the classroom and home.



OUR COVER

THIS month *The Instructor* begins a 16-month program of pictures on the life and work of Moses. They have all been painted by Arnold Friberg, a member of Holladay Eighth Ward, Holladay Stake, Utah.

Artist Friberg, who painted the eight Book of Mormon pictures already presented in *The Instructor*, (September through December, 1954), has achieved wide acclaim for his work. All pictures in the current series beginning this month were painted for Cecil B. DeMille in connection with his latest motion picture production, "The Ten Commandments."

The picture on the cover represents Moses during each of three great phases of his life. He is shown, first, as a prince in the house of Pharaoh; second, as a shepherd in the wilderness of Midian; and third, as the leader of Israel.

As a prince, Moses carried a scepter and wore the sacred scarab of royalty on his finger. During his many years in the wilderness as a shepherd, he learned more about the religion of his people, married the daughter of Jethro, was endowed with the holy priesthood, and talked with God at the burning bush. In the third period of his life, he was the lawgiver, patriarch, and prophet, who talked face to face with God on Mount Sinai.

—Kenneth S. Bennion.

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YOU'LL WANT TO READ . . .

- Want to learn a trick or two about bulletin board use to help both you and your pupils enjoy your class more? Read the library and visual aids article, "Who Is Your Silent Partner," on page 88.
- "You cannot pour knowledge from one mind into another like water from one pitcher into another," writes William E. Berrett in "Use People in Teaching," page 78. There's an art to making assignments.
- Any recently appointed Sunday School teacher — and many of those who have been serving for some time — can learn more of their responsibilities by reading the superintendents' department article by Lynn S. Richards on page 92.
- What was it that a young man had to do to gain eternal life? In telling the story of the rich young man for flannelboard presentation, Marie F. Felt on page 81 describes some of the requirements.

CONFIDENCE—

A Source of Inspiration

By President David O. McKay



*God's choicest blessings
attend you as you merit
the trust and confidence
of children and youth!*

ONE of the highest aims of education is to develop resources in the child that will contribute to his well-being as long as life endures.

True education awakens the desire (1) to achieve mastery over weak and selfish indulgences, (2) to develop virile manhood and beautiful womanhood, (3) to implant within the soul at least the promise of a friend, or of a companion who later may be fit for husband or wife, for an exemplary father or loving, intelligent mother, (4) to prepare one to face life with courage, to meet disaster with fortitude, and to face death without fear.

To accomplish these true aims the teacher must first win the confidence of the child. "Confidence," says Milton, "imparts a wonderful inspiration to its possessor."

The story is told of a little lad who had accompanied a party of English botanists who were collecting specimens of rare flowers. From a cliff the party had discovered, through field glasses, a peculiar flower dotting a green valley that lay several hundred feet below the cliff on which they were standing. To descend was impossible, and to reach the valley from another approach would mean several hours delay.

After talking the situation over for several minutes, one of the party turned to the boy and said: "Young fellow, if you will let us tie a rope around your waist and lower you over this cliff, so that you can dig up one of those plants for us, and then let us pull you back up, without harming the plant, we will give you five pounds."

The boy looked dazed for an instant and then ran off, apparently frightened at the prospect of being lowered over the cliff by a rope. But within a short time he returned bringing with him an old man, bent and gray, with hands gnarled and calloused by hard labor. Upon reaching the party of botanists, the boy turned to the man who had made the offer and said:

"Sir, this is my dad. I'll go down into the valley if you'll let my dad hold the rope."

This is the kind of confidence I would have established between pupil and teacher. It is possible for a teacher to win just such trust from her pupils. To shatter such confidence is little short of criminal.

Confidence is won first by living an exemplary life. This often means self-denial. But the teacher who willingly foregoes personal pleasure and convenience for the benefit, comfort or encouragement of another approaches the sublime principle of spiritual growth enunciated by the Saviour when He said: "He that loseth his life for my sake shall find it." (Matthew 10:39.) But remember the teaching corollary is also

true; viz., he who will not deny himself for the benefit and encouragement of another shall lose his influence as well as his own spiritual strength.

Let confidence be established between teacher and students, and preparation on the part of the conscientious teacher follows as surely as sunshine follows the dawn. Thus the teacher becomes inspired, that she might inspire those who trust her.

The prepared teacher must see clearly the message she would impart, must know the details associated with the incidents of her lesson, must—through keen observation—gather illustrative material by further research and study, must organize logically all the accumulated material so that it may be presented impressively, must exercise discrimination and eliminate that which is irrelevant and needless.

If a lesson thus prepared is developed in the atmosphere of cheerfulness, the children cannot help but be interested and inspired, and the teacher is doubly blessed, for a well-prepared lesson blesses him who gives as well as him who receives. It is true in teaching, as in life. "Give to the world the best you have, and the best will come back to you."

"Give truth and your gift will be found in kind,
And honor will honor meet.
And a smile that is sweet will surely find
A smile that is just as sweet."

—Author Unknown.

Give confidence and love, and confidence and love will be returned.

What this desired confidence of the child is to the teacher so should the teacher's confidence and trust be in God. Feel a consciousness of His nearness, an assurance of His help and guidance, seek Him in all your efforts to succeed, call upon Him in adversity and you will find Him ever a comfort, a guide and an inspiration.

"Oh holy trust! O endless sense of rest!
Like the beloved John
To lay your head upon the Saviour's breast,
And thus to journey on!"²

God's choicest blessings attend you as you merit the trust and confidence of children and youth!

¹May Ainge de Vere, *Life's Mirror*, Stanza 1.

²Henry Longfellow, *Hymn for My Brother's Ordination*, Stanza 5.

The Past Is Never Dead



Even a coat of arms tells one a story.

By Margaret H. Haycock

As told to Lowell R. Jackson

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, ..."

—Malachi 4:6.

FIVE years ago a young man of 21 came to my doorstep in search of genealogical information. He was from Illinois and was going to be in Salt Lake City for only a few hours. Unfortunately, I was not at home. I know he was disappointed. Before he left, he slid a note under my door, giving his name and address, and requesting genealogical information on the Hatch family line. The young man was writing a college term paper on "The Hatch Family." He was not a Latter-day Saint.

I immediately wrote to him. He was a senior in college. This was during the summer, and he had been selling magazines throughout the country in order to meet his tuition fees and other expenses. I sent him a pedigree and family group sheet, requesting that he fill them out as completely as possible. He gave me an immediate reply, complying with my request.

I took the last (furthest removed) name on his pedigree chart and checked the files to see if it was listed. Fortunately, it was in the card catalog. From there I went to the book referred to to check the line. In the Hatch family there are five different lines. We have them identified by the first five letters in the alphabet. One of these lines is referred to as the main line. This is the "B" line, and we have traced this back to the year A. D. 1200.

I discovered that this young man's ancestry connected to the "B" line. His second great-grandfather was a man by the name of Noah Hatch. This Noah Hatch, who was born in 1792 in Vermont, was the brother of my great-great-grandfather, Ira

Hatch, who was the father of Ira Sterns Hatch, a Mormon convert and pioneer.

Through this brief account from this twenty-one-year-old college student, two or three hundred new names were added to the records, bringing this one particular offshoot up-to-date.

From the suggestions and information I gave this young man, along with data gathered from other sources, he wrote an excellent paper. Upon my request he sent me a copy of this Senior Term paper, from which I would like to quote a descriptive paragraph or two:

"Hatch is a name derived from an old Anglo-Saxon word, *hacche*, meaning a door or floodgate, consisting of great stakes put up by fishermen to help in securing fish. *Hacche* is also a term for a bar across a woodland path to prevent deer escaping. As a surname it signifies a dweller at or near such a gate. For instance, if Henry lived near a *hacche*, he would be called Henry atte *hacche* and finally Henry Hatch."

"John Prince's *Worthies of Devon* says that the Hatches were 'an ancient and gentle tribe which took its name from the place of its habitation, in the parish of South Moulton, Devonshire, England.' The earliest record of the name appears in the Domesday Book of A.D. 1086 under the farm 'Hache' and in that form."

In assisting this young man with his research paper, I became acquainted with him personally. He was the youngest member in a family of five children. His mother was dead. He had been raised on a homestead in the midwestern part of the state of Illinois. His father, a farmer, belonged to the Universalist Church, was active in civic matters in his community.

When I contact through genealo-

gy a person who is not a Latter-day Saint but who may be interested in our Church, I notify the missionaries in the particular area this person lives, ask them to visit him, and in some cases this results in membership.

It's surprising how many non-Latter-day Saints have become fascinated with family research. I have people from Maine, New Hampshire, Vermont, New York, Pennsylvania, Illinois, and all over the country who make numberless inquiries about our Hatch line, which presently boasts over 95,000 Hatch and Hatch-in-law names. Although some of them may not show any immediate interest in our Restored Gospel, their reason for doing genealogical research work stems deeper than mere curiosity. I can't help but believe, as I correspond with them or talk directly with them, that, as the scriptures say, the hearts of these children are turning to their fathers.

I like to think that my contact with the young man did not die with the completion of his college term paper. Even if it has, I know he has become conscious of the Church of Jesus Christ of Latter-day Saints. He has been contacted by a power greater than mine. The seed has been planted, and if given the chance to grow, he may one day become a convert. If his interest in genealogy continues, that, too, may lead him to the source of truth contained in our Restored Gospel. Others like him, who contact us, asking for information, may also one day help us to connect all the Hatch lines. That is our objective. This is what makes genealogical research so fascinating. The past is never dead. It lives on and on, relives within us again and again. How can our hearts help but turn back!

RUN AND WIN

Leaving his opposition behind because of his speed, Tom Steinke of Brigham Young University leads his team to a 78-59 win over Bowling Green University during a recent basketball contest held at Provo, Utah.



Photo by BYU Audio-Visual Center.

By Elder Sterling W. Sill
Assistant to the Council of the Twelve

APOSTLE Paul said to the Corinthians, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." (I Corinthians 9: 24.) Unlike most other races, in "the race of life" everyone can be the winner, if he "so runs."

When in our pre-existence, we saw the foundations of this earth being laid and knew that we were going to have the privilege of living upon it, all the sons of God shouted for joy. We were delighted at this great opportunity, the importance of which we then fully understood. If we knew now what we understood then, we would probably be anxious if necessary to crawl on our hands and knees "in the race of life" to prove ourselves worthy to obtain the prize.

The one business of life is to succeed. We were not placed here to waste our lives in failure. Success is made up of two parts: the things that we must do and the things that must be left undone. Much has been said about the things to be "added" to our lives, but sometimes we win because of what has been eliminated.

In his "Christmas Carol," Charles Dickens tells of a partnership that had existed between Jacob Marley and Ebenezer Scrooge. On Christmas Eve, seven years to the day after Marley's death, Dickens has Marley's ghost pay a visit to his former partner to suggest some

"eliminations." Marley's ghost came dragging heavy chains and fetters, and explained his oppressive burden by saying, "I wear the chains I forged in life."

Without an effective system of eliminating, all of us may have that same kind of experience, except we do not need to wait until death to feel the oppressive weight of our fetters; they attach themselves as we go along.

This is illustrated by a very interesting tradition of a group of ancients who had an interesting way of punishing crime. For example, if one committed murder, his punishment was to be chained to the corpse of his victim. There was no way that he could possibly disentangle himself from the result of his evil act. Wherever he went forever more he must drag with him the dead weight of his sin. If later he should decide to kill someone else, another dead body would be added to his burden.

It is not hard to imagine how difficult it would be to win in the race of life, dragging the dead bodies of too many sins. Paul may have had something like this in mind when he said, "O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24.)

The punishment of the ancients seems severe; but life has a plan of retribution that is closely akin to it, for everyone is always chained to his sins. For example, if one violates the laws of temperance, a ruinous, driving thirst attaches itself to push him further and further down the road to despair. Everyone has seen the pitiful struggles of some alcoholic trying to free himself from the sin that has fastened itself upon him. The punishment of one who doesn't study is that he must drag his ignorance with him wherever

he goes forever more. He cannot lay it off even for a day. The sentence of one who tells lies is that he eventually becomes a liar. One who is immoral must drag with him forever more the putrifying corpse of his immorality.

Every sin incarnates itself like a poisonous wood tick in the personality. There is no disfigurement as pathetic and tragic as to see the great masterpiece of creation, formed in the image of God, brought down from its high station, pitted and pocked by the distortion of sin.

Joshua lost the battle of Ai because what the Lord called "an accursed thing" had gotten into the army. The Lord said, "Neither will I be with you any more, except ye destroy the accursed from among you . . . There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies until ye take away the accursed thing from among you." (Joshua 7: 12, 13.) When we get "an accursed thing" in our lives, we suffer the same defeat.

What a great thrill to know that you are true blue, that you can trust yourself, that no matter what trial may come, you will not be false, but that you are able to pass every trial like pure gold tested in the fire. A roadside billboard, advertising a certain oil company, said, "A clean engine produces power." But so does a clean mind and a pure heart and a healthy body and a strong determination. Someone prayed for strength, saying, "Lord, give me a high opinion of myself."

The greatest science in the world is the science of success. It will enable us to say, as did the great apostle, "I have fought a good fight, I have finished my course, I have kept the faith." (II Timothy 4:7.)

May you so run that ye may obtain.

RUN AND WIN



All life is a race which each of us wants to win; and, all of us can. For we compete not against each other, but against ourselves. We set our own handicaps of times, distances, and goals. Having set them, it's up to us to win or lose.

From Sweden came an expert's reply, "The man you are looking for is in Salt Lake City." Upon looking at Friberg's Book of Mormon pictures, Cecil B. DeMille knew that he had found the artist he sought. Eventually, on the screen, a new motion picture came to life; and now . . .



Photo by Lillian Studios.

Arnold Friberg at work on his painting of Moses receiving the Tables of the Law on Mount Sinai, one of the pictures in the series which will appear in *THE INSTRUCTOR*.

The

Instructor Presents

A Great, New Picture Series

from

"The Ten Commandments"

BY RAMONA W. CANNON

MANY modern artists and critics believe that genuine art and a fervent moral message cannot be achieved in the same work. Cecil B. DeMille's great, new motion picture, "The Ten Commandments," may lead such persons to re-examine their theses on the func-

tions of art. The art of "The Ten Commandments" has been called "magnificent."

One big reason for the successful wedding of art and morality in this picture is the contribution made to it by our own Latter-day Saint artist, Arnold Friberg. Mr. DeMille says of him, "His fine paintings were a tremendous help to our art directors, cameramen, costume designers, screen writers and actors. Arnold Friberg's work has been an inspiration to all of us, stemming from his profound reverence and knowledge, as well as from his superb artistry."

In Salt Lake City, one day about four years ago, a friend brought a Swedish publisher, Herman Stolpe, to call on Brother Friberg. The publisher was deeply impressed by the Book of Mormon pictures on the artist's studio walls — the same pictures used in *The Instructor* from September, 1954 to December, 1954. He took with him prints of these pictures, presented by Mr. Friberg.

In California, a few days later, Mr. Stolpe was visiting with his friend, Mr. DeMille, when the great producer told him of his search for a religious-art illustrator, and asked him to recommend somebody, perhaps in Europe. From Sweden, Mr. Stolpe sent Mr. DeMille the Book of Mormon prints, saying, "The man you are looking for is in Salt Lake City." Looking at the pictures, Mr.

DeMille knew instantly that he had found his artist.

Mr. Friberg spent three years on "The Ten Commandments," doing the hardest work of his life, but work which also gave him some of his deepest satisfactions.

Operating differently from some lesser producers, Mr. DeMille insists upon thousands of sketches and paintings to help the directors with the scenes, characters, costumes and action of the production. Many hundreds of these were executed by Arnold Friberg, and he likewise helped with interpretation of the scriptures and with careful artistic development of research.

Today, several walls in Mr. DeMille's offices in Hollywood are lined with some of these Friberg paintings which were used for guidance during the production of the film.

Arnold Friberg feels that religious painting has suffered a decline the last 50 years because people have grown away from the literal meaning, and therefore the strength, of the Bible. "They lack conviction," he says. His own religious convictions he found growing more and more powerful as he worked. The majesty of Moses' work, of God's close and personal guidance, of the power of the Priesthood, he understood better and better—sometimes, in moments of special inspiration, with a startling clarity.

It was, apparently, this very strength of conviction that Mr. DeMille, himself, was seeking in an artist to handle this picture. "Plenty of men can paint an exact reproduction of Mt. Sinai," he said to Arnold, "of every rock and plant on its sides, but I've got to have a mountain that looks as if God could live on it."

A large portion of Mr. Friberg's work on the motion picture—and the work for which he is given screen credit—was the designing of the costumes for the principal men—Moses (Charlton Heston); Rameses II (Yul Brynner); Sethi I (Sir Cedric Hardwicke); Baka (Vincent Price); James (Douglas Dumbrille); and three costumes for Sephora (Yvonne De Carlo).

Mentally Arnold digs up an ancient-buried Egyptian and says to him, "Now exactly what would the dancers and the slaves and royalty wear?" Mr. Friberg says his long experience as an illustrator has made him understand the importance of people. Costume designers may think so much about fabrics, texture and lines that they forget about the people who are to wear them.

From the age of five years, Arnold Friberg wanted to be an artist. Born in Winnetka, Illinois, in 1913, Arnold moved with his family, at the age of three, to Phoenix, Arizona. At eight he was drawing cartoons, and his first published work appeared in *The Juvenile Instructor* about that time.

At 13, as an apprentice sign painter, he earned his first money. At 15 he had state-wide franchise to do all the show-card work for a large chain store system. In high school he worked on the school paper and for three successive years won national prizes in high school art competitions.

In 1931 he entered the Chicago (Illinois) Academy of Fine Arts and later studied with the famous illustrators William Welsh and Harvey Dunn. About this time he painted his popular Royal Canadian Mounted Police series for the calendars of the Northwest Paper Company.

In 38 months of Army service in World War II, Arnold saw action in both European and Pacific combat zones. On his return home he remained in San Francisco and later married Hedve Baxter. They have two children, Patricia and Frank, and are members of the Holladay Eighth Ward, Holladay Stake.

In 1949 the Fribergs came to Salt Lake City, and Arnold joined the faculty of the University of Utah.

That year he was commissioned by the Deseret Sunday School Union general board to paint "The First Sunday School in the Rocky Mountains."

After the completion of "The Ten Commandments," Mr. DeMille persuaded the Paramount Pictures Corporation to authorize Mr. Friberg to produce a beautifully illustrated booklet, which audiences might purchase and keep as a reminder of great moments experienced during the film. The proceeds are to be used for the Arnold Friberg foundation, to foster the creation and distribution of religious art.

The Instructor has the distinction of being the first magazine to present in full color the entire gallery of these magnificent paintings by Mr. Friberg, produced for Cecil B. DeMille's inspirational picture. This new picture series on the life of Moses will be presented as the center spread of 16 issues of *The Instructor*.

The writer saw Mr. Friberg working on his last picture for this souvenir program. His studio, very spacious and well-lighted (he does not hold with the "romantic" idea of working occasionally and starving in a garret) is close to the mountains in Holladay, a suburb of Salt Lake.

From the walls, two rows of his large Book of Mormon pictures send forth into the room the warmth of their rich coloring and the dynamics of their action and the inspiration of their noble characters.

On a shelf were hundreds of the sketches and paintings to help the directors in "The Ten Commandments." Many of them in series had the dialogue lines printed on them

SIXTEEN SERMONS ON CANVAS

WHILE artists of the past have pictured Moses as either a babe in a basket or a white-bearded patriarch, Arnold Friberg has bridged this time lapse with a series of powerful sermons on canvas. Events on the life of Moses have been brought to life by Utah's great illustrator in 16 full-color paintings, the first of which appears in this issue of *The Instructor*. The remaining 15 illustrations will be reproduced in subsequent issues. Sub-jects of the pictures are:

The Finding of Moses;
Moses as Sun Prince of Egypt;
Moses Builds the Egyptian
Treasure City;
Battling the Amalekites at
Jethro's Well;
Courtship of Moses and Zipporah;
Moses at the Burning Bush;
Moses Becomes a Shepherd;
The Turning of Rods into
Serpents;
The First Passover;
Death of the First-born;
The Great Exodus;
A Pillar of Fire Halts
Egypt's Host;
Crossing the Red Sea;
Moses Receives the Ten
Commandments;
Worshipping the Golden Calf;
The Consecration of Joshua
on Mt. Nebo.

as in a comic strip. These indicate how the characters should look and what their actions should be during the successive moments of dialogue.

What a gigantic task to make such a picture!

I came away with the feeling that the strong convictions of two artists and their common desire for the ultimate truth were what had lighted the spark of admiration, respect and profound friendship between Cecil B. DeMille and Arnold Friberg.



Viewing a booklet on the motion picture, "The Ten Commandments," are (l. to r.) Arnold Friberg, illustrator for Mr. DeMille; Wayne G. Brown, a Sunday School board member; Wendell J. Ashton and Supt. George R. Hill, associate editors of *THE INSTRUCTOR* magazine; and Cecil B. DeMille, dynamic director of the film on the life of Moses.

Playing Life's Bigger Game

By Arthur S. Anderson

SOME of the all-time greats of the sporting world have exemplified true sportsmanship. Others' lives have been characterized by success in spite of handicaps. Others have portrayed compassion and brotherhood.

The following are incidents in the lives of some well-known sports personalities:



**Consistent
Record of
Sportsmanship**

Lou Gehrig

WHEN the New York Yankees played the Washington Senators in 1931, Lou Gehrig was well on his way to becoming the home run champion of the American League. His record was challenging that of the great Babe Ruth.

At one point in this crucial game, Lyn Lary, the Yankee shortstop, was on second base with two out when Gehrig stepped to the plate. With all of the power and timing that made him a great batter, Lou hit a towering drive to right center which disappeared over the fence.

Midst the cheers of the Yankee fans, he trotted down to first base, rounded second and headed for third. Lary had rounded third by this time but veered off suddenly toward the Yankee dugout. He thought the ball had been caught, and he wanted to get a drink before resuming play in the infield. Not aware of this unusual turn of events, Gehrig came on down the third base line and crossed the plate.

Because the great batter had passed the runner ahead of him, the umpire declared him out and the inning was over. A would-be home run was recorded only as a triple. The Yankee teammates turned on

Lary in a fit of anger. Only Gehrig spoke up in his defense.

"He's no more to blame than I am," he said. "If I had kept my head up, I would have seen what happened and waited for him to come back and finish his run before I scored."

By the time the Yankees reached the dugout, Lou had them laughing over the unfortunate incident while he tried to console the embarrassed shortstop.

It wasn't until later that anyone realized that Lou had laughed his way through a great personal loss—the distinction of being the year's home run champion of the major leagues. The single homer would have made him the victor over Babe Ruth, instead of sharing the title.

At the time of his retirement from baseball in 1939, Lou Gehrig had played in 2,130 consecutive games—a major league endurance record. No less important was his consistent record of good sportsmanship.¹

• • •



Bob Richards

**A Goal—
Just Beyond
His Reach**

"SIXTEEN feet, 16 feet," Bob Richards would say to himself as he grasped his special red vaulting pole and prepared for another try.

Though he stood just 5 feet 10 and was poorly constructed for vaulting, Robert Eugene Richards was able to beat his contemporaries in meet after meet. He never achieved the 16-foot mark, but in 1951, he made the highest score in United States decathlon history, which was then

¹Adapted from *Lou Gehrig—a Quiet Hero*, by Frank Graham, pages 150-152; G. P. Putnam's Sons, New York, 1942.

only 208 points from the world record.

How was this possible when, only nine years before, Bob Richards was a hardened roudy whose favorite hangout was a local poolroom?

Merlin Garber, a sympathetic friend, had redirected the boy's energies into sports and had given him one of the secrets of championship performance. This particular coaching had nothing to do with the way Bob held the pole or set himself to glide over the crossbar. Merlin Garber taught Bob to work constantly for a goal—one that was just a little beyond his reach.²

• • •



Glenn Cunningham

**Crippled Boy
Succeeds
As a Runner**

THERE was a sudden explosion, then a flash fire and two young Kansas school boys found themselves enveloped in flames. Glenn and Floyd Cunningham had been trying to light a fire in the pot-bellied stove that served as the only heat for their one-room schoolhouse.

Floyd died in the blaze and Glenn's legs and feet were burned so seriously that for a time amputation seemed inevitable. The toes on Glenn's left foot were virtually gone. The arch on one foot was almost destroyed and his right leg was crooked and deformed. At the tender age of 8, Glenn Cunningham was pronounced hopelessly crippled.

In an effort to restore some degree of usefulness to their son's legs, the Cunninghams massaged them daily for four long years. As the stiffness began to leave the right leg, Glenn

²Based upon information in Al J. Stump's book, *Champions Against Odds*, pages 204-213; Macrae Smith Company, Philadelphia, 1952.

found that he could hop along instead of walking and the activity would help him to forget the pain in his legs. The hopping developed into a clumsy running step and the exercise began to restore tissue to his legs.

Encouraged by the prospect of making full use of his limbs again, the young boy, then 14, began to run everywhere he went. His darting about became such a familiar sight that the neighbors inquired about his health when he slowed down to a walk.

Further encouraged, the young Kansas boy began to compete in local school races. With a burning desire to be a championship runner, he applied himself with great diligence to mental and physical training. The unfortunate accident in which Glenn Cunningham was involved proved to be a blessing because it gave him the determination to succeed as a runner.

Glenn raced more mile events in 4 minutes and 10 seconds (or less) than all other milers in history put together.

In all his running career, there was only one foot racer in the United States whose talents were such that Glenn was never a certain winner.

That one man was William R. Bonthron, the Princeton captain. He, too, ran with the determination of one who had conquered a handicap. In childhood, Bonthron also had suffered from badly burned legs.³



Babe Ruth

Never
Too Famous
Nor Too Busy

BABE RUTH received a phone call from a frantic man one day near the end of the 1926 baseball season. The caller explained that his nephew, Johnny Sylvester, had been in bed for a long time with a back ailment that had the doctors baffled. The boy needed some kind of emotional jolt to lift him out of this condition. The man on the phone wanted to know if Babe Ruth would send the boy an autographed baseball or a personal letter.

³Information from Harold Kasso, *Famous American Athletes of Today—Sixth Series*, pages 3-35; L. C. Page and Company, Boston, 1938.

"Where's the kid?" the Babe inquired. Though the boy was some distance away in an adjacent state and the opening game of the World Series was scheduled for the following day, the Babe announced that he would be out to see young Johnny that afternoon.

When Babe Ruth walked into Johnny's bedroom, the boy's eyes became wide with amazement. Johnny Sylvester received a glove, bat and ball that day and was told that he must get up off his back and play ball like the other boys.

When the great batter arose to leave, he asked if there was anything else he could do. The boy replied that Babe Ruth could hit a home run for him in the World Series. The Babe hit four homers in that series and with each one, Johnny seemed to gain new strength. They were "his."

Johnny and Babe Ruth were friends for many years following this incident. Johnny was one of thousands of youngsters who felt the personal touch of the man who was never too famous nor too busy to lend a helping hand.⁴

⁴Material from *The Babe Ruth Story* as told to Bob Considine by Babe Ruth, pages 172-174; E. P. Dutton and Company, Inc., New York, 1945.

As Winter Retreats

WINDS OF MARCH

THE winds of March
Roar through the eaves;
Each baritone voice
Sends the burrs and leaves,

And the capricious,
Flighly tumbleweeds
Over the hillside
With the milkweed seeds;

They cavort and play
With clouds at such pace,
Leaving skies as blue
As a blue, blue vase;

They ruffle the morning;
They frighten the night;
They leap through the trees
With cries of delight;

The winds of March
All bellow and sing,
We welcome them as
The "loud speakers" of spring.
—Christie Lund Coles.

O WIND, THAT SINGS . . .

I saw you toss the kites on high
And blow the birds about the sky;
And all around I heard you pass,
Like ladies' skirts across the grass—
O wind, a-blowing all day long,
O wind, that sings so loud a song!

I saw the different things you did,
But always you yourself you hid.
I felt you push, I heard you call,
I could not see yourself at all—
O wind, a-blowing all day long,
O wind, that sings so loud a song!

O you that are so strong and cold,
O blower are you young or old?
Are you a beast of field and tree,
Or just a stronger child than me?
O wind, a-blowing all day long,
O wind, that sings so loud a song!

—Robert Louis Stevenson.

"Thou shalt have no other Gods before me."

The First Commandment for Us*

By President Levi Edgar Young

of the First Council of the Seventy

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. THOU SHALT HAVE NO OTHER GODS BEFORE ME;"

—Exodus 20:1-3.

THE prophet Moses gave us the Ten Commandments as recorded in the 20th chapter of the book of Exodus. The very title "Thou shalt have no other gods before me" calls forth the words of the psalmist:

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." (Psalm 5:3.)

The First Commandment alone is one of the most beautiful messages of all time. To understand something of its holy meaning, one should know the history of the children of Israel while they were on their way to the Promised Land, which became the holy land of Palestine.

The prophet Moses was born in Goshen, which was in Egypt, about 1571 B.C. To avoid the taking of his life due to the order of the Egyptian pharaoh that all infants should be put to death, his mother placed him in a small basket made of papyrus and concealed him under the willows of a stream that flowed into the Nile.

The Egyptian princess, said to be childless, came down to the stream to bathe; and she discovered the basket among the rushes. Opening it, the cry of the child moved her to compassion; and she determined to rear it as her own. Moses' sister recommended a Hebrew nurse for the child, and he was entrusted to his own mother.

Trained from babyhood to youth in the religion of his fathers, he

never forgot this blessing; and in his days of leadership, he came to his people as a great teacher of the only true and living God, the creator of heaven and earth. God had a purpose for the nation of Israel, which Moses was finally called to carry out.

Then came the preparation of Moses for his divine leadership among his people. It is a story as dramatic as anything in history. After defending one of his own people from the cruelty of an Egyptian taskmaster, Moses was compelled to flee into the land of Midian; and sitting one day at a well, he watched the Arabian herdsmen drive their sheep to water. When seven maidens came down, the shepherds drove them away from the water. Again the chivalrous spirit resented the injustice, and he defended the maidens whose father welcomed Moses to his home.

Marrying Zipporah, the daughter of his host, he spent his time in communing with his God until by divine command he was appointed leader of his people.

The wanderings of the Israelites in the wilderness were a preparation for their future work. The children of Israel had to be taught obedience to the commandments of Jehovah. During their wanderings, a complete system of laws, both moral and technical, became established. They are today regarded as fundamental to the civic and religious laws of mankind. They came to us by revelation and will always retain their high importance as a unique monument of a vast religious historical process which reaches to our own times.

The Psalms of the Bible will always be among the most beautiful words in honor of God. They are

the lessons whereby we purify our hearts and come to know the meaning of the First Commandment.

The Twenty-third Psalm has been called the "sweetest of all the psalms"; and to many people it is the most precious and lovely, the most uplifting and consoling chapter of the Old Testament. We love to associate it with the shepherd king of Israel, and its greatness lies in the simplicity of diction and "its reflection of the childlike faith of people living in the open."

To understand it, it is necessary to know something about the life of the shepherds of the East; for the East has always been the land of shepherds. To this day, the raising of sheep is one of the principal industries of Palestine.

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

"The men of deep religious faith, who alone count for the progress of the race, will rejoice and take courage at a fresh proof that the Father has never left Himself without witness among men, and that even the most unlikely elements have

*This is the first article of a series on the Ten Commandments by members of the First Council of the Seventy and the Presiding Bishopric written especially for *The Instructor*.

FIRST OF A SERIES

gone to prepare the world for Him who was, and still is to come."

Isaiah was the prophet of holiness. Sitting one day in the temple at Jerusalem, during a period of profound meditation he had a vision of God enthroned in heaven. Then it was that he dedicated his life to the Lord. His problem was to make his conception of Jehovah's holiness the regulative ideal of conduct. He devoted his life in lifting the nation's religion of ceremony into a religion of character.

Holiness to him was the outstanding characteristic of God, and Isaiah gave to Him the title of the Holy One of Israel. The multitude of Israel would fall away; yet, through a faithful remnant, the divine purpose would be accomplished. In *Isaiah* this is all expressed in the glowing light of a transcendent vision.

The discovery of America was for a divine purpose, and the formation of the republic of the United States was an event ordered of God for a glorious new day to come. The prophet Nephi some six centuries before the birth of the Saviour wrote:

"And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters." (1 *Nephi* 13:12, 13.)

How deeply did Christopher Columbus feel the inspired purpose of

Next month's treatise will be the Second Commandment by President Antoine R. Ivins.



PRESIDENT LEVI EDGAR YOUNG

"... O Lord; in the morning will I direct my prayer unto thee, . . ."

God when he wrote of the discovery of America.

"But these great and marvelous results are not to be attributed to any merit of mine, but to the holy Christian faith, for that which the unaided intellect of man could not compass, the Spirit of God has granted to human exertions. For God is wont to hear the prayers of his servants who live his precepts even to the performance of apparent impossibilities. . . Let Christ re-

joice on earth, as he rejoices in heaven in the prospect of the salvation of the souls of so many nations hitherto lost."

Jesus Christ, our Redeemer, gave us the knowledge of the kingdom of God in the most beautiful prayer of all times, "The Lord's Prayer."

"Our Father which art in heaven, hallowed be thy name. . ."
(*Matthew* 6:9-13.)

THE AUTHOR

LEVI EDGAR YOUNG was ordained a seventy June 18, 1897, was set apart as a member of the First Council of Seventy Jan. 23, 1910, and has been senior president of that council since Rulon S. Wells' death in 1941.

President Young is well-known, both inside and outside Church circles, for his kindness and scholarship. His love of mankind and his capacity for understanding have made it possible for him to admirably represent the Church in interdenominational activities and civic affairs.

A son of Seymour B. and Ann Elizabeth Riter Young, he was born Feb. 2, 1874, in Salt Lake City. His father and his grandfather, Joseph Young (brother of Brigham Young), both served before him as senior president of the First Council of Seventy.

President Young received his academic training for his professional career in the University of Utah, Salt Lake City; Harvard University,

Massachusetts; and Columbia University, New York. He is a member of a number of academic societies and was at one time president of the Pacific Coast branch of the American Historical Society. His contact with the Indians of America gave him broad experience with the natives, and he was for many years a member of the advisory committee of the Exposition of Indian Tribal Arts.

Meantime, his life was busy in other respects. He served in the German Mission from 1901 to 1904, the last two years of which he was president of the Swiss-Austrian Mission. Back in Salt Lake City, he was president of Temple Square Mission from 1922 to 1934, after which he was president of the New England Mission from 1939 to 1942. He also has been president of the Utah Historical Society and the Utah Chapter of the Sons of the American Revolution. He has authored numerous writings, mostly on western Americana.

Daddy read them a story about a house. A house is like a person, he said, and is much happier when nice, pleasant people are living in it. Each family member thought about the time they spent in their own home and decided that it was . . .

A House of Happy Hours

By Jennie E. Graham



Marsha seated herself at the piano, then the Chlarson family sang "Love at Home."

A FAMILY home evening planned by the children can be a heart-warming and rewarding experience.

Eleven-year-old Marsha invited me to the home evening of Bishop and Mrs. Varsel Chlarson and their six children of Honeyville, Utah.¹ Marsha was in charge that evening.

Sister Chlarson on my arrival explained, "Ted was in charge last week. Of course, he just told us what to do; and we did it. We always try to do what the one conducting asks."

"I would like you," she continued, "to meet the family. Marsha is the oldest, Jullie is 10, Rex is 8, Ted is 5, Jill is 3, and Camille is 1. This is a rather young family for holding a family night; but we feel that if we start the children while they are young, they will know how to carry out their responsibilities when they are older. And they certainly are learning quickly."

They waited until their father joined the group. Then Marsha, looking so dainty in a blue-green dress against a cream-colored spinet

piano, announced that she was in charge of the program. She had it all written down on a small piece of paper.

Marsha gave the opening prayer, thanking Heavenly Father for her family and family night and asking Him to help them to always do what was right. She was so happy that she had such good parents to show them how to do the right things.

Marsha then seated herself at the piano and told them to come near so that they could all sing "Love at Home." They grouped around as she played. Jullie was asked to lead. She was dressed in a crisp, red frock and smiled sweetly as she beat time with her hand. Sister Chlarson smiled with pleasure as she watched them.

"Ted, you are next with your poem," said Marsha. Ted came over by her and very timidly held his hand in front of him and watched them as he repeated:

"Sometimes my hands are naughty,
But Mother said she would have
To scold them and send them
off to bed.

So please little hands,

Watch carefully everything you
do

Because when you are sent to bed
I'll have to go there, too."

"Jill, are you going to sing for us?" asked Marsha.

"Oh, yes," replied Jill. "I love to sing 'Father Up Above.'"

Jill was only 3 years old but she came shyly up to the piano and Marsha played for her. Her voice was low and sweet, and she watched her mother who helped her say the words by saying them with her lips. She looked like a doll with her beautiful hair hanging down her back.

Bishop and Sister Chlarson both said it was so lovely that she would have to sing it again for them. She did.

Then Sister Chlarson suggested perhaps if Camille, the baby, could do her part next she might settle down and be more quiet. So she was put out in the center of them.

"I believe if you will all clap and sing with me, she will dance," said the mother. So Camille very happily did a cute dance to the family's

¹Honeyville Ward, North Box Elder Stake.

clapping and singing which pleased the boys.

"Our problems are next," said Marsha. "Do we have any problems?"

Then 8-year-old Rex said, "Daddy, I am worried about the war. I don't want to die."

Bishop Chlarson very kindly told him: "Rex, you are too young yet to think about going to war."

"I feel there is just too much quarreling among you children. You must be more careful about it," said Sister Chlarson.

"Daddy, it is your turn now. Will you please read this story to us? I think it is one we will all enjoy." And Marsha handed him a *Children's Friend* and told him what story to read.

The bishop read with wonderful expression the story. He told about a house. A house is like a person, the story said, and is much happier when nice, happy people are living in it. He read while they all listened until the story was finished. With a smile, the father closed the book. "That was a rather long story," he said.

Mother replied, "That is the kind they always like, Daddy."

Rex was next. He sang "Silver Bells" while Marsha played for him. Both parents had tears in their eyes as he sang. He was so small and performed with such feeling.

"Julie, do you have your favorite scripture ready?" Sister Chlarson suggested.

Julie came forward with her Bible. "What are you going to read?" the mother asked.

"The one I like best is the Lord's Prayer," Julie answered.

"Can you say it for us rather than read it? You should know that one," said Sister Chlarson.

"Why do you like that one best?" asked her father. When she didn't seem to have a ready answer, he said, "'Our father in heaven, hallowed be Thy name.' If more people remembered that word 'hallowed' they would not use His name in vain."

"Yes, Julie, it is a pattern that tells us how to pray," said her mother.

"People did not always know how to pray, so He had to show them how to do it the right way," explained her father.

"Do you try to use it as a pattern when you say your prayers at night?" asked Sister Chlarson.

"Yes, I try, but sometimes I forget. I think it is so pretty," replied Julie.

"Now it is your turn, Mother. What are you going to do?" asked Marsha. All the group watched to see what part their mother was going to take.

"I read these questions in my Primary lesson, and I thought you could answer them. Let's choose up sides, and I will give you the questions."

Marsha, Ted and Rex were on one side. Daddy, Julie and Camille were the other team. Mother was in the center of the group and asked the questions.

"What was the name of Jesus' mother?" Sister Chlarson asked. Ted said, "Eve." Rex said, "Mary."

"Who was her husband?" Julie answered, "Joseph."

"Where was Jesus born?" Marsha said, "Bethlehem."

Here the phone rang. It was a reminder for the girls to come to a Sunday School party. The girls said they would be there.

"Why did they come to this town?" continued Sister Chlarson.

"To pay their taxes," Ted said.

"What are shepherds?" And Rex answered, "Sheep herders."

"How did they know where to find the Baby?"

Jill replied, "By the star." Her mother had had to help her by asking about the picture they had hanging up in their room.

Sister Chlarson said she thought the game was a tie and that she was real proud of her family.

Julie and Marsha sang a duet, "Falling Leaves," with Marsha accompanying on the piano.

Then Sister Chlarson brought some pictures for them to color. They cut out the pictures and pasted them on large cards. It was a pleasing sight as they worked on the floor with their mother seated there to help the little hands do things right.

When the pictures were finished, Marsha asked her father to offer prayer. He asked the Lord to bless his family in their home and also in their duties away from home. He asked that the girls would be protected at the Sunday School party they were to attend.

Sister Chlarson served cookies and another home evening became a memory.

CHLARSON

HOME EVENING AGENDA

Directing Program
.....Marsha, 11

Opening PrayerMarsha
Song, "Love at Home"
.....Conductor, Julie, 10
.....Accompanist, Marsha

PoemTed, 5

Song, "Father up Above"
.....Jill, 3

"Dance"Camille, 1

Family ProblemsAll

Story from *Children's Friend*Father

Song, "Silver Bells"Rex, 8

Scripture Reading,
"Lord's Prayer"Julie

Question GameMother

Duet, "Falling Leaves"
.....Julie and Marsha

Activity (coloring and
mounting pictures)All

BenedictionFather



Gathering his family around him, Bishop Varsel Chlarson read them all a story.

The History of Family Home Evenings

By General Superintendent George R. Hill

THE most frequent references in the sermons and writings of the presidents of the Church concern religious training of children in the home. President Brigham Young set a wonderful example of this. Promptly at 7 o'clock each evening, no matter how pressing other business might be, he would ring a bell three times for his families to assemble for prayer in the Lion House. This was followed by singing and a variety of religious topics given by the children with frequently a mother's or his own comment.

From two to five times a year in his column, "Editorial Thoughts," in *The Juvenile Instructor* from its first publication in 1866 on, General Superintendent George Q. Cannon dwelt on the problem closest to his heart, the faith of our precious children and its culture in the home and in Sunday School.

The Parents Class in Sunday School, organized Church-wide in 1906 after experiments in Weber Stake (Utah), was primarily to show parents what to teach and how to teach boys and girls in the home and to implement their teaching in the Sunday School.

With the appointment of Presidents David O. McKay and Stephen L. Richards to the general board of the Sunday School, Parents Class work in the training of children at home as well as in Sunday School

was intensified. *The Juvenile Instructor* from 1906 till 1928 is replete with suggestions, helps and special articles along this line.¹

On Apr. 27, 1915, a letter was written to "presidents of stakes, bishops and parents in Zion" — signed by President Joseph F. Smith, who was also general superintendent of the Deseret Sunday School Union, and by his counselors — formally establishing "Family Home Evening." After quoting the Doctrine and Covenants, Section 68:25-28, they wrote: "These revelations apply with great force to the Latter-day Saints, and it is required of fathers and mothers in this Church that these commandments shall be taught and applied in their homes.

"To this end we advise and urge the inauguration of a 'Home Evening' throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home and teach them the word of the Lord. . .

"We further request that all the officers of the auxiliary organizations throughout the Church support this movement and encourage the young people to remain at home that evening, and use their energies in mak-

¹For example, see "Development of the Child's Spiritual Life," Volume 46, page 339; June, 1911.

ing it instructive, profitable and interesting."

In 1946 the scope of "Family Home Evening" was broadened, hopefully to bring in more families, under the caption, "The Family Hour," which all auxiliary boards and stake and ward priesthood authorities are supporting.

The Parents Class in Sunday School was interrupted when the Priesthood Sunday School came into being in 1928.

Under the inspiration of Superintendent Milton Bennion, it was again activated in 1949, under the caption "Family Relations Department." In 1950 this department studied the manual, "Parent and Child." In 1956-57, "Parent and Youth" also shows the way for parents to direct the religious education problems in the home. We hope every Sunday School throughout the Church is offering these courses.

The Instructor, which should be in every home, is aiding the Sunday School's "Family Home Evening" campaign with suggested programs, pictures, visual aids, and songs to assist the busy father and mother with concrete suggestions.

"Train up a child in the way he should go," said the wise Solomon, "and when he is old, he will not depart from it." (*Proverbs 22:6*.)

START WITH THE FAMILY

THE ability to speak in public is one of the outstanding characteristics among Latter-day Saints. It is a great accomplishment and help in developing the human personality. One of the finest aids in public speaking is to be able to quote readily the words of holy and fine men. Therefore, start early in life to store in your memory quotations of great men so that their words may never die.



Attention should be paid by parents to developing religious understanding in their children, especially so at home evening, but don't forget to include times for fun.

Gospel Teaching I Remember Best

By Mrs. Ezra Taft Benson

THE Gospel teaching I remember best came from my angel mother. She was my greatest teacher and influence for good.

At home, in the out-of-doors and as a Primary Association president in Salt Lake City and Logan, Utah, she instinctively drew children to her. She had confidence in youth and inspired them to high goals without preaching. She selected young people as her helpers.

Her home was a haven for youth, always open for wholesome recreation. Children came to her door freely to enjoy the toys, colorful costumes, cookies, books and sweets. Boxes of playthings, toys and dolls were quickly available when the doorbell rang. Her beautifully furnished living room was made more beautiful to her by innocent, sweet children playing on her carpeted floors.

Even as she left mortality, in her living room was the emptied box of blocks — some made by children into miniature houses and which she

left undisturbed. Nearby on the mantle at her death was her dish of pennies marked for the Primary Hospital.

She was never too busy to help a child. She provided positive, constructive things for children to do instead of negatively saying what not to do. Her yard was equipped with a large sand box — refilled each spring — teeter-totters, swings, etc. There were no “keep off the grass” signs.

She wanted everyone — especially children — to love “God’s great out-of-doors.” Never too busy to sit down and answer a child’s question, she taught them to love the flowers, trees, rocks and gurgling brooks, and always taught a Gospel truth. The happy laughter of a child was music to her ears. Whether skating, swimming, or playing games with us on her lovely lawns, she always taught some valuable lesson.

Her large library of carefully selected books contained the best in Church literature, poetry and prose.



MRS. EZRA TAFT BENSON
“I have tried to follow her plan.”

These were used and lent freely to all. Beautiful music, prayer and Gospel teachings added to the sweet home spirit created by her noble life and personality. Her lovely scrapbooks of choice gems, pictures and articles and her collection of unique visual aids were always a joy to children and adults alike.

As her grateful daughter, I have earnestly tried to follow her plan of teaching in Sunday School and Primary with my children close to me in my classes as my helpers and especially in working together closely in the home.

Whenever children or adults came to her home to play, to borrow or to visit, they always left with a beautiful thought, lesson or quotation from the Gospel. In her quiet voice she gave comfort, counsel and love.

I shall ever be grateful for my angel mother, Barbara S. Amussen—a truly great teacher — and her effective methods of teaching youth.

THE AUTHOR

A year before her father’s death, Flora Amussen was born in Logan, Utah. Today she is the wife of Elder Ezra Taft Benson, member of the Council of Twelve Apostles and also United States secretary of agriculture.

Her father, Carl C. Amussen of Salt Lake City, was Utah’s first jeweler and a prominent Church worker who filled four missions. He was the father of 14 children. Flora was the sixth child born to him and his third wife, Mrs. Barbara Smith Amussen.

It was in Cache Valley, Utah, that Flora met her future husband. In her college activities, she was vice president of the student body, president of the Girl’s Athletic Club,

chairman of the Junior Prom committee, girls’ tennis singles champion and member of the honorary dramatic fraternity.

Elder Benson’s college studies were interrupted while he served in the British Mission; and he no sooner returned home than she was called to the Hawaiian Mission, where she served 20 months. After her return, they were married Sept. 10, 1926, in the Salt Lake Temple.

By this time, Elder Benson had a degree from Brigham Young University and, only hours after their wedding ceremony, they left Salt Lake City (with all their possessions in the back of a used pickup truck) for Ames, Iowa, where he had a scholarship to Iowa State College.

At that college, Sister Benson took special classes in home economics.

Next step was to a southern Idaho farm. Then followed several moves as Elder Benson became prominent in agricultural and Church circles.

In her own Church work, Sister Benson has been a teacher in Sunday School and Primary Association; president of the Young Women’s Mutual Improvement Association in Whitney, Idaho; member of the Boise (Idaho) YWMA stake board; counselor in the Washington (D. C.) District and later Washington (D. C.) Stake Relief Society, and member of the presidency of Yale Ward (Salt Lake City) Relief Society.

Elder and Sister Benson have two sons, four daughters and four grandchildren.

Use People in Teaching

By William E. Berrett*

THE art of teaching is the art of stimulating the student with new experiences. You cannot pour knowledge from one mind into another like water from one pitcher into another. The teacher must accordingly arouse the student to cooperate. He must use the student.

The great teacher, Confucius, did his most effective teaching seated in the back of a moving ox-drawn cart while his pupils trudged along in the road behind. As they thus traversed the countryside, they encountered new experiences; a sick man dying by the side of the road; a village upset because a tiger had carried off a child; a culprit trying to run from the guardians of the law; a farmer making his field into a Garden of Eden. The reactions to those experiences, checked and weighed by a master teacher, brought wisdom and understanding to the student.

We cannot always bring our students face to face with real experiences in the sense of having them see and hear and taste and touch and smell with the physical senses. But there is a spiritual side of man; an inner consciousness that can have experiences vicariously, and it is this ability of the human mind that enables man to rise above the brute world.

That experiences can be had vicariously by a student who does not move from his seat is apparent as we watch a student read a gripping story. The face of the reader registers in turn pleasure and pain, laughter and tears, joy and sorrow, suspense and relief. He becomes both the participant to the drama and the observer, making the cold printed page leap into vivid reality. Such is the power of the mind. And such is the opportunity of the teacher, who by careful selection of reading materials brings into focus exactly the experiences the reader must have in order to learn the lesson selected for the day.

In these field trips of the mind it is quite as important that the student be kept from experiences extraneous to the objective of the class hour as it is to guide him into the experiences that bear upon the objectives. Further, when printed words are used to induce these experiences of the mind they must be words which are understandable to the reader. When language is not understood, there is no student experience. Hence, in selecting material to be read by the student, in preparing lesson manuals, etc., care should be taken to see that the printed page contains language that will bring an experience to the student who reads.

*William E. Berrett is vice president of Brigham Young University and in charge of religious education in the Church's Department of Education.



We cannot always bring our students face to face with real experiences in the sense of having them see and hear and smell.

When lecturing to the class, the teacher is substituting the spoken for the written word, but with the same principle in mind. He is, by use of words, leading the listener into an experience. If his words do not do that, he fails entirely. In substituting the lecture for silent reading by the student, the teacher finds possible advantages and disadvantages. A dramatic storyteller impels attentiveness and creates a sense of reality by his own enthusiasm. Further, the listener is imbued with the spirit of the speaker. The great writer and speaker, Moroni, has put this aspect into vivid words:

"... For Lord, thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them." (Ether 12:23.)

But the teacher who uses his own spoken words as the vehicle of student experience faces a difficult task. He must get the individual attention of the student, and keep it. He can easily lose his passengers in this type of field trip. He can even lose himself. He is like the man who after lecturing for some time, asked the audience if they were following him. One of his listeners replied, "Yes, but if I could find my way back I'd sure leave you."

It takes terrific concentration on the part of the listener to follow most teachers, and most students won't expend that much energy. The lecturer is constantly faced with the task of arousing a recall of experiences on the part of the listener, or of leading the listener into new experiences by storytelling.

Jesus, the master teacher, led His students into both real and vicarious experiences. For real experiences He used things about Him: "Consider the lilies of the field, how they grow. . . ." "A city that is set on an hill

cannot be hid." "Come, and I will make you fishers of men."

But He was equally adept at leading His audience into vicarious experiences by use of parable and story. He led men to answer their own questions by such experiences. To the man who asked, "Who is my neighbor?" He told the story of the Good Samaritan. To those who questioned His concern for the sinner He answered by having them go with the Prodigal Son. To bring understanding concerning the kingdom of God He likened it to a seed planted in a field, or to the heaven mixed in the bread.

In each instance the listener is used to answer his own inquiry and the answer comes through having an experience.

Students can be led to have individual experiences by special assignments. These experiences are real to the participant and become vicarious to the class when reported to the group. This method of using students adds zest to the learning process and adds variety and freshness to class procedures.

In almost every group of people there are experiences already had which, when related to the group, enrich all members. The skill of drawing out from the class members such experiences, while confining them to the area of study, can be developed by any teacher, but must be as carefully planned as any other part of the teaching process.

Students can be led into many real experiences and the younger the students are, the more this method must be utilized. The real teaching problem is not to find activities for the student to engage in, but to find activities which will lead the student to the truth you wish him to discover.

Group singing, the playing of games, prayer, group memorization, student chalkboard activities, projects in making maps, wagons, handcards, houses, animals, people, etc., all utilize the person to be taught. But this must not become merely "busy work." If it is not directed to the objective of the lesson or unit, it is worse than useless because it prevents rather than helps the student learn the needed truth.

Use of students to keep class rolls, lead singing, plan trips and parties, etc., may be useful to arouse interest and develop leadership, but must not become the sole purpose of a class. Rather, this use of students should but be the stepping stone to leading them into those experiences which carry the lesson to heart. They are like flowers along the path that leads to the bubbling spring. They add zest to the journey, but should not prevent arrival at the journey's end.

It must be apparent that apart from using the student there can be no effective teaching. It is in getting a student to use his mind and his body that the art of the teacher comes to fruition and the teacher finds satisfaction and joy.



Students can be led to have individual experiences by special assignments. These experiences are real to the participant and

become vicarious to the class when reported to the group. This method of using students adds zest to the learning process.

The Way to Peace

By Royden G. Derrick

AND seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice and be exceeding glad: for so great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

—Matthew 5:1-16.

IN the Sermon on the Mount Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."¹ Since Jesus told us to be perfect, is it not logical that he should show us how to become perfect? The first words spoken in this sermon by Jesus were, "Blessed are the poor in spirit." We must recognize that we are in need of our Father's help and must all come unto him.² Becoming humble is a first step to spiritual growth.

Then, Jesus admonishes us, "Blessed are they that mourn: for they shall be comforted." A true recognition of errors made in the

past and the failure to accomplish good should result in sorrow, not a shallow sorrow but a Godly sorrow "For Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."³ This kind of sorrow is a recognition of our responsibility to our Father in heaven for our moral acts which is the second step, the results of which turn sorrow to comfort.

"Blessed are the meek," Jesus continues. The intellectual have found that they cannot find God intellectually; the rich that wealth alone will not bring happiness; the ignorant that they must gain knowledge; all have found that they must be receptive to being taught from a divine source.

Therefore, "Blessed are they that do hunger and thirst after righteousness: for they shall be filled." It is not enough that we seek truth but we must put these truths in our lives. Having once tasted of the satisfaction that comes through righteous living we acquire a hunger and thirst that grow within us even to the perfect day.

"Blessed are the merciful: for they shall obtain mercy." Since souls are eternal, we must learn to live together. "Forgive us our debts, as we forgive our debtors."⁴ Jesus told the parable of the king and the unmerciful servant⁵ in an attempt to teach us this important principle. Since God has forgiven us our errors, then for us to become perfect as our Father in heaven is perfect, we must also be merciful and willing to forgive others.

"Blessed are the pure in heart: for they shall see God." Recognition of God, mourning for sin, a teachable attitude, thirst for righteousness, and a merciful attitude toward others—that is, the changing of our behavior to conform to the principles taught us by Jesus—will lead to a purity of heart and bring us into His presence.



These are the real peacemakers. They have found peace in their hearts and radiate it to their family and to all the world.

"Blessed are the peacemakers: for they shall be called the children of God." The children of God are those who have found peace in their own hearts and radiate that peace to their family, their community and to all the world. These are the real peacemakers. For permanent peace cannot be created by armed force, by diplomatic relations, nor by surrounding the conference table, but through purity of heart.

Once a person has found this peace in the soul, it matters not what persecution he suffers for his joy comes from within. These are the people of whom Jesus spoke when he said, "Ye are the salt of the earth; ye are the light of the world." A community of such people, He suggested, would be a city that is set on a hill that could not be hid.

If all Latter-day Saints would conform their lives to the teachings of Jesus and let their light so shine that men may see their good works and glorify our Father which is in heaven, then more of our Father's children would become more like Him. Inner peace would abound in the hearts of men and permanent peace throughout the world could become a reality.

Objectives: To conform our lives to the teachings of Jesus through a deeper understanding of the Beatitudes.

Suggested Method of Teaching: As the class discusses each Beatitude, write the one in question on the chalkboard. Following a short discussion, explain the continuity of the Beatitudes in each case and show how living them becomes a way of life—the way that the Gospel of Jesus Christ teaches us to live.

Assign in advance a qualified member of the class to memorize the Beatitudes and present them with effective emphasis as the class closes. By this time, the reading of the Beatitudes might present a new meaning to class members.

¹II Corinthians 7:10.

²Matthew 6:12.

³Matthew 18:23-35.

⁴Matthew 5:48.

⁵Nephi 12:3.

ARTIST'S NOTES ON THE PAINTING — Here the Princess Bithiab, daughter of Rameses I, has come to bathe in the Nile River, accompanied by her musicians and handmaidens. The stone structure is an abandoned boat landing to which has been moored a bathing raft. It is reasonable that the princess would have some such lovely place where she and her companions could spend pleasant afternoons. The tall plants shown by the water's edge are papyrus. The lotus blossoms, growing in the stream, were often adapted as a motif in Egyptian decorative design—used here in the bracelets worn by the princess. The ark of reeds holding the baby Moses is a typical laundry basket that can still be seen in use in Egypt today. Perhaps, by appearing to be on her way to wash clothes in the river, Moses' Hebrew mother might have passed by Pharaoh's unsuspecting soldiers. The red, black and white cloth wrapped about the child is woven in the authentic colors of the tribe of Levi. Moses' sister, Miriam, is watching from the shadows.

THE FINDING OF MOSES BY THE DAUGHTER OF PHARAOH

NOW THERE AROSE up a new king over Egypt, which knew not Joseph. And he said unto his people, "Behold, the people of the children of Israel are more and mightier than we. Let us deal wisely with them, lest they multiply and fight against us." But the more they afflicted them, the more they multiplied. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour. And they made their lives bitter with hard bondage, in mortar and in brick and in all manner of service

in the field. And Pharaoh charged all his people, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive." And there went a man of the house of Levi and took to wife a daughter of Levi. And the woman conceived, and bare a son. And when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with pitch and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit





what would be done to him. And the daughter of the Pharaoh came down to wash herself at the river, and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child; and behold, the babe wept. And she had compassion on him and said, "This is one of the Hebrews' children." Then said his sister to Pharaoh's daughter, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" And Pharaoh's daughter said to her, "Go!"

And the maid went and called the child's mother. And Pharaoh's daughter said unto her, "Take this child away and nurse it for me, and I will give thee thy wages." And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, "Because I drew him out of the water." (*Abridged from Exodus, Chapters 1 and 2.*)

This insert prepared with special text for "The Instructor" magazine of The Church of Jesus Christ of Latter Day Saints

"Good Master, What . . . Shall I Do . . .?"

By Marie F. Felt

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?"
—Mark 10:17.

AS Jesus walked one day through the lovely land of Palestine, He remembered many things. Some of them made Him very happy and others very sad. During the time He had been teaching the people, He had made many, many friends. There were also some people who did not like Him. This was because they were either selfish and afraid or they did not really understand who He was nor the lessons He had come to teach.

Some of Jesus' special friends lived in Bethany. Their names were Mary, Martha and Lazarus. Jesus had often gone to their home to rest. In Bethseda, lived the man who was blind but who one day was able to see because Jesus had blessed him. Then there were the 5,000 people who had followed Him around the lake to the other side so they could hear more of what He had to say. At the end of the day they had been fed with bread and fish because a little boy was willing to share.

There were the mothers who had brought their little children to see Him. He had been very happy to bless them because He loved them so very much. There was Jairus whose little daughter Jesus had made well. There was also the nobleman and his son. There were the 10 lepers who had been cured from that disease.

Not only these people were Jesus' friends but many others were also. People everywhere were talking of Jesus and His teachings and of the wonderful things that He had done.

There were some people, however, who did not like Jesus. Some of these were the priests in the temple at Jerusalem. They were angry because Jesus had come into the temple and had found them exchanging money and buying and selling. He had told them before all the people that it was not right to do this. He had also overturned their tables, thrown their money on the floor and had driven out their cattle, sheep and doves. He also drove them out, telling them they worshiped God only with their lips but that in their hearts they really did not love Him.

Some of the leaders in the cities did not like Jesus either. They were afraid that Jesus would soon become the leader of the people instead of them. This they did not want so they began to make plans to get rid of Him.

Jesus knew what these people were planning to do and His heart was sad. Instead of staying in the cities where they were, He decided to go to another part of Palestine in the province of Perea where He

had more friends. Here there were fewer people who did not like Him. [End of Scene I.]

As He crossed the Jordan River and journeyed eastward, He came to a place where He had many friends. "And, behold, one [a rich young ruler] came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" (Matthew 19:16.) [End of Scene II.]

As Jesus looked at this fine and good young man, He spoke very gently and kindly in reply. "He said unto him, Why callest thou me good? there is none good but one, that is, God." (Matthew 19:17.)

Then He told him to keep all of the commandments that God had given. He told him not to steal because it is wrong to take that which belongs to somebody else. It is wrong also to tell things that are not true. He also told him to honor his father and his mother; to be kind and good to them always. Another thing Jesus reminded him of was to love his neighbor as himself. In other words He wanted this young man to be just as good to his neighbors and his friends as he would like them to be to him.

The young man was happy. He was pleased and delighted that he could say to Jesus, "All these things have I kept [done] from my youth up." (Matthew 19:20.) Then he said, "What lack I yet?" He felt sure that there must be something else that he should do, and he was right.

As Jesus looked at him and his beautiful clothes, He told him something that the young man had not expected. He said, "Go and sell that thou hast, and give to the poor . . . and come and follow me." (Matthew 19:21.)

As the young man heard this, he was most surprised and unhappy. He wanted to serve Jesus; but, he also wanted all the fine clothes, the money, the elegant home, the many servants and all the other things that he had been accustomed to. Why, he wondered, would Jesus ask him to give up all these things? Why should he sell all that he had and give it to the poor? Wouldn't his money be of some help to Jesus?

But Jesus had spoken. The riches the young man had were not nearly so great as those that Jesus offered him. Jesus was offering him love, joy that comes through service, peace, understanding, appreciation, the opportunity to show and develop his faith, the chance to be obedient, the privilege of being a leader and a teacher in the service of God. To the young man who eagerly had come to Jesus, this was not enough to receive in exchange for the riches and possessions that he had. He therefore "went away sorrowful; for he had great possessions." (Matthew 19:22.)

Jesus then turned to His disciples and told them

how very hard it was for many who are rich to do all that our Heavenly Father has asked them to do. [End of Scene III.]

References:

Matthew 19:16-26.

Mark 10:17-27.

Luke 18:18-30.

Talmage, James E., *Jesus the Christ*, pages 476-8 and Note 7.

Pictures that May Be Used with this Story:

"Christ and the Rich Young Man" by Heinrich Hofmann (center spread picture in the January, 1957, *Instructor*). Standard Publishing Company Picture No. 925 — "Jesus, Mary and Martha." Picture No. 293 — "At the Pool of Bethesda." Picture No. 454 — "Feeding the Five Thousand." Picture No. 284 or 503 — "Jesus and the Children." Picture No. 92 — "Healing Jairus' Daughter." Picture No. 183A — "The Ten Lepers." Thorup Sales Company Picture No. 2861 — "Christ Chasing the Money Changers."

How to Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

Jesus standing.
Jesus sitting.
Some of His disciples standing."

The rich young ruler kneeling at the Master's feet.
The rich young ruler standing.

Order of Episodes:

Scene I:

Scenery: Outdoor scene. Blue sky and the hills of Judea.

Action: As Jesus is seated on the hillside on one side of the flannelboard, place the colored pictures, listed with this story, one at a time on the opposite side of the flannelboard. These are to tell of Jesus' thoughts about His friends as He sits thinking of them. As the last one is shown, remove the pictures from the flannelboard and proceed with Scene II.

Scene II:

Scenery: Blue sky, rolling hills; the River Jordan in the background.

Action: Jesus and a few of His disciples are in the foreground. The rich young man comes and kneels at Jesus' feet as he asks his question.

Scene III:

Scenery: Same as Scene II.

Action: Jesus is standing in conversation with the rich young man who now is also standing. As Jesus finishes, the young man leaves. He decides to keep his riches. As he is removed from the board, Jesus turns to His disciples and comments.

Question Box

Enlistment Organization

Q. How close does the Sunday School advise us to stick to THE SUNDAY SCHOOL HANDBOOK in enlistment organization?
—Grand Coulee Stake.

A. The Sunday School enlistment program correlates the concerted activity of eight groups or persons: (1) students, (2) teachers, (3) ward superintendency, (4) ward secretary, (5) bishop, (6) stake superintendency and board, (7) stake presidency and high council, (8) general board and annual conventions. The enlistment program is the result of collected experiences and best practices of Sunday School throughout the Church. Any member of the eight groups mentioned may be called into service to make enlistment effective. It is heartily recommended that all follow Chapter 11 of *The Sunday School Handbook* in enlistment work.

* * *

Teacher Training and the Sacrament

Q. Is the holding of a teacher training class during the worship service in line with Church procedure when the class members are unable to partake of the sacrament?
—Hamilton Branch, Ontario, Canada.

A. The administration of the sacrament at Sunday School has never been in substitution of the ward or branch sacrament meeting. There are many general board and stake, mission and district officers who, because of other duties, must attend sacrament meeting to partake of the sacrament. It is felt that the many advantages in holding the teacher training class during the worship service justifies the request that all who are members of the class attend regularly the sacrament meeting each Sunday.

* * *

Age of Sacrament Gem Leaders

Q. How old should one be to be qualified to lead the sacrament gem?
—Cache Valley Convention.

A. The leader of the sacrament gem should be old enough to give dignity and certainty to the recitation of the gem. He or she should always have practiced it before his or her class to insure the ability to lead the congregation with confidence. The words, "Please repeat" are unnecessary. (*The Sunday School Handbook*, Page 26.)

* * *

Schedule of Lessons

Q. How can a teacher know which Sunday each lesson is to be taught?
—Cache Valley Convention.

A. Four times a year *The Instructor* publishes the subject titles and dates of Sunday School lessons for each course in the Sunday School. The first quarter is published in November; the second quarter in February; the third quarter in May; and the fourth quarter in August.

* * *

Keep on Course

Q. Is it important for teachers to keep on the course of study?
—Cache Valley Convention.

A. It is extremely important if stake preparation meeting sessions are to be effective. By keeping on course every teacher attending the preparation meeting will be considering with the stake board member the lessons to be taught in the ensuing month. Previews, lesson enrichment suggestions and helps will all pertain to the scheduled lessons and thus be of interest to all of the teachers.

(Concluded on page 92.)

Jesus Thinks about His Friends



Friends

Jesus Talks with the Rich Young Man.

Flannelboard characters for "Good Master, What . . . Shall I Do . . . ?"

Their Attitude Makes the Difference

Conducted by Wallace G. Bennett



Patricia Davidson (l.) McKay Ward librarian, Wells Stake, issues pictures to Junior Sunday School coordinator, Beth Dorsey.

All Use Their Library

A library used by all the organizations of the ward is functioning in McKay Ward, Wells (Salt Lake City) Stake under the direction of Patricia Davidson, ward librarian. It was started about five years ago.

During the time that the library was getting started a new book was bought each month until the major Church works were acquired. The story books for children recommended by our leaders were also purchased. Some books were donated.

Pictures are all mounted and kept in a large filing cabinet in alphabetical order. Another large cabinet with vertical partitions houses maps, flannelboards, peg boards, and other aids. A list of the material in the library has been given to each teacher in all the organizations so that all will know what is available.

Sister Davidson also makes hectographed copies of pictures to go with the lessons of the Junior Sunday School manuals. These are used by the students or colored by the children. Current issues of *The Instructor*, *The Children's Friend*, and *The Improvement Era* are always available.

Other material and sources include: lesson manual picture sets, Bible and Book of Mormon pictures, maps, chalkboards, peg boards, crayons, scissors, chalk, and other aids.

• • •

Rich Spiritual Experience

MEETING in a rented hall, the Sunday School of Petaluma Branch, Santa Rosa (California) Stake, has been able to achieve what we hope and work for in schools meeting in lovely meetinghouses. A visitor to Sunday School in Petaluma enjoyed a rich spiritual experience there.

In recapitulating what he found

in "as near perfect a Sabbath School as I have ever attended," Stake Sunday School Superintendent Mark J. Brockbank observed the following:

He was greeted at the door by a member of the superintendency with a firm handclasp, soft voice and sincere greeting. He immediately felt the spirit of reverence.

As he entered the rented hall with its folding chairs, he noted that the hall was clean, well lighted and the chairs were orderly arranged. On the stand he saw the other members of the superintendency, the branch presidency, stake visitors, and two full-time missionaries. All were conservatively dressed and in "a reverential mood of contemplation, contributing to the spirit of reverence."

He heard lovely strains of piano preludial music. The music was enjoyed without effort because the people were seated quietly and obviously in harmony with the spirit perceived on entering the building. As the hall filled, Superintendent Brockbank watched the people, children and adults, quietly take their seats. There was a nod and a smile here, a handshake to the person sitting nearby, but no disturbing conversation. Each class was seated around a teacher who was obviously setting an example.

The worship service was in harmony with the spirit already present. The opening hymn, prayer, and other items contributed to and built upon the spirit of reverence there. After orderly separation, classes began.

The class attended by Superintendent Brockbank was inspirational and informative. Teacher and pupils were imbued with the spirit of true worship.

"All in all, attending your Sunday School was a rich spiritual experience and I am humbly grateful to you," wrote Supt. Brockbank to Mark L. Lewis, superintendent of the Petaluma Sunday School.

Having Real Success

THE success of Helen H. Roberts of Granite Stake (Salt Lake City) Sunday School Board in getting



Helen H. Roberts

teachers out to preparation meeting might be helpful to teachers wondering how to get students out to their classes. She was the stake leader for Course No. 3 (1956).

Sister Roberts has organized her work so that teachers come to preparation meeting ready to share their experiences and plans. There is an informal atmosphere evident in her classroom. Chairs are arranged in a friendly circle.

The conversations Sister Roberts has with her teachers are enthusiastic, and the responses are excellent. In her preparation meeting sessions, there is a wealth of material available for examination. Flannelboards, flannel backgrounds and figures, shoe box peep show, sand box, inexpensive homemade figures, scenes, puppets, books, and supplemental stories and songs are all demonstrated. Each teacher receives suggestions for the coming lessons. There is always a discussion of the "problem for the month" which concerns some method of teaching.

Sister Roberts is continually enlarging her files. She collects pertinent teaching suggestions, aids, and pictures from Church newspapers and magazines and other sources. She mounts pictures and articles and files them in an accordion file.

Her greatest concern is to know the individual teacher and her problems, just as any successful teacher must know her students.

He Holds Their Interest

IN the South Idaho Falls (Idaho) Stake, some teachers would rather instruct the 12- to 14-year-olds than have any other job in the Church.



Dr. R. Reed Fife

Dr. R. Reed Fife of the Idaho Falls Sixth Ward is one of those teachers. His class is a model of interest and deportment.

He feels that the reason for his classroom control is his attitude toward his calling and his students. In order to have the proper attitude, he feels that it is necessary to understand his students. He has found that the teacher must be absolutely fair and consistent and have a sense of humor. He should know that students of this age want to be treated as being mature enough to accept responsibility and to learn. A good teacher will let his students know what is expected of them: that they come to Sunday School to learn, that they be attentive, that they participate and show some preparation.

Ray T. Jacobs, South Idaho Falls Stake Sunday School superintendent, has written: "The teacher's attitude toward his calling should be based on a personal conviction of the importance and truthfulness of the Gospel and a desire to pass this conviction on to those of his class. Sometimes it happens that even a well-prepared teacher loses control of his class because he has not developed the right attitude toward his students; but a teacher who is not prepared can never hold his class, even if his attitude is all that is desired."

• • •

Teacher Training Workshop

DENVER Stake Sunday Schools turned one of their recent monthly preparation meetings into a "Teacher Training Workshop" and invited teachers and executives from all organizations to attend. The 226 people in attendance included representatives of Sunday School, Mutual Improvement Association, Primary Association, Relief Society, priesthood quorums, Genealogical Society and others.

Demonstrations were put on by

students graduating from teacher training classes in eight wards. The demonstrations covered such topics as: "Learn To Do by Doing," "Storytelling in the Junior Sunday School," "Panel Discussions," "Discipline — Good and Poor," "The Lesson Plan," "Problem — project Method," and others.

A summary check sheet listing the materials and techniques which can be used to improve teaching was distributed to all present.

Dr. Ruth M. Clark, teacher trainer on the Denver Stake board, conducted the workshop under the direction of Arden B. Olsen, stake Sunday School superintendent.



"TEACH WELL THE GOSPEL"

TEACHER TRAINING WORKSHOP OF DENVER STAKE SUNDAY SCHOOL

Following is a partial list of materials and techniques that can be used in teaching. Check the appropriate columns. Take this list home as a reminder of techniques you can incorporate in your teaching to make it more effective. See how many of these you can use in your teaching. Besides your regular manual the book, "Teaching Aids and Library Guidebook," will give you many excellent ideas. This may be purchased from the Desert Book Store for 25¢.

MATERIALS

	Saw it today	Will do it
1. Blackboard and chalk		
2. Charts		
3. Maps		
4. Graphs		
5. Pictures		
6. Film strips and screen		
7. Motion pictures and screen		
8. Opaque projector and screen		
9. Flannelboard		
10. Groove board		
11. Easel		
12. Sand table		
13. Bulletin board		
14. Real objects		
15. Clay		
16. Lesson manual		
17. Standard works of the Church		
18. Mimeographed materials		
19. Pencil and Paper		
20. Shadow Screen		
21. Scissors and paper		
22. Crayolas		
23. Record Player		
24. Puppets		
25. Puppet Stage		

COMING EVENTS

April 5, 6 and 7, 1957
Annual General Conference

April 7, 1957
Sunday School
Semi-annual Conference

April 21, 1957
"Bring-a-friend" Sunday
and Easter Sunday

May 12, 1957
Mother's Day

IF there is a particularly outstanding performance in some phase of Gospel teaching being done in your stake, ward or branch, please report it to: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.

TECHNIQUES

	Saw it today	Will do it
1. Lecture method		
2. Recitation-Discussion		
3. Storytelling		
4. Problem-Project Method		
5. Manual and Reference Material		
6. Assignments		
7. The Lesson Plan		
8. Questioning		
9. Quizzes (true or false)		
10. Panel discussion		
11. Special Reports		
12. Review		
13. Supervised reading		
14. Pantomime		
15. Appropriate Discipline		
16. Guessing Game--Riddles		
17. Competition		
18. Class Officers		
19. Scriptural Passage Bee		
20. Summarization		
21. Informal Group Discussion		
22. Enrichment Assignments		
23. Chalk Talk		
24. Puppetry		
25. Dramatization		

Listed are materials and techniques which may be used for teaching improvement.

*Reading for Lesson
Enrichment*

Men like mountains, of varying shapes and sizes, make and shape history. It took big, rugged men to conquer the Rocky Mountains and wrest a refuge for the Saints there. A book can help you . . .

To Make Their History Live

By Minnie E. Anderson



"To use books rightly is to go to them for help; to appeal to them when our own knowledge and power

fail; to be led by them into wider sight and purer conception than our own . . ."
—Ruskin.

FOR CHURCH HISTORY TEACHERS

Helped
Develop
the West



► *Men to Match My Mountains* by Irving Stone, Doubleday and Company, \$5.95.

The author has taken innumerable biographic stories of men who played an important role in the development of the West and fitted them into a composite picture of its colonization.

Irving Stone, a master storyteller, states, "Men, like mountains, of varying shapes and sizes, make and shape American history."

* * *



A Living,
Breathing
Experience

► *The Old West Speaks* by Howard R. Driggs, Prentice-Hall Inc., price \$10.

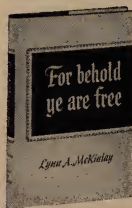
The "Old West" truly speaks and makes history a living, breathing experience as Utah's eminent educator and writer, Howard R. Driggs, relates dramatic incidents of the past.

The famous western paintings by William Henry Jackson in full page color adds beauty and interest to this distinctive book.

* * *

FOR GOSPEL TEACHING

Which
Shall Be
Master



► *For Behold Ye Are Free* by Lynn A. McKinlay, Deseret Book Company, \$2.25.

Within man there is a constant conflict between the vanities of the flesh and the power of the spirit. Which shall be master? Man is free and independent to choose his own destiny. To be in harmony with God, man must be ruled by the spirit. He must keep the commandments and laws given by God for his edification. God will cooperate and aid man but He will not compel into obedience.

This is a book every teacher in the Church's auxiliary organizations should read for acquaintanceship with Gospel truths.

* * *

How May a Man Repent?

► *Messages of Inspiration*, published by Deseret Book Company, \$3.75.

What are truth—charity—love—prayer? Why do people need the Gospel? How may a man truly repent? You will find the answers to these and many more such important Gospel topics in this compilation of superb sermons of the General Authorities of the Church.

This is a valuable book for every Gospel teacher and for ward and home libraries.

* * *

It Is Not Enough To Know Truth

► *Where Judaism Differed* by Abba Hillel Silver, The Macmillan Company, \$4.50.

Here is a provocative, analytical dissertation on Judaism—its beliefs, practices and concepts of law, in contrast to the world about it.

The value of this book is twofold: to understand why Judaism has retained its own peculiar character, without deviation, down through the ages, and to explain its great moral contribution to civilization.

Gospel teachers will find a wealth of challenging Gospel thoughts expressed by this foremost Jewish scholar, such as: "One must press on to *know* God, one must *seek* Him; it is not enough to know what justice is, one must *seek* justice; one must be *swift* to do righteousness; it is not enough to know truth, one must *seek* truth."

* * *



Suitable
for Classroom
and Home

► *Stories That Live* by Lucy Gertsch Thomson, Deseret Book Company, \$1.

Stories are the medium through which lessons are learned, impressions are made and character is formed. A story should please and allow the listener to live vicariously the experience of another and should have an effect for good upon his life. These fine stories are chosen with

that thought in mind and are suitable for classroom and home.

* * *



Retold
for
Children

► *Jesus of Nazareth* by Deta Petersen Neeley and Nathan Glen Neeley, Deseret Book Company, \$2.

Children should become acquainted early with the story and character of Jesus. The effect it has upon them is dependent upon the manner of presentation.

This well-written little book is delightful for its simple, carefully chosen language. The authors have succeeded in keeping interest high and giving an impressive picture of the Saviour. It may be read with deep enjoyment by young folk from the fourth grade to junior high school age.

Mothers, as well as teachers of children, will greatly appreciate this story that has been retold so well for children.

FOR THOUGHTFUL READERS

A Look at Farm Problems

► *Farmers at the Crossroads* by Ezra Taft Benson, Devin-Adair Company, \$2.

We have admired the courage, sincerity and tenacity of our Secretary of Agriculture, Ezra Taft Benson, but how many American people understand his farm program or what its relationship is to our national economy?

Elder Benson, a member of the Council of Twelve Apostles, has realistically given the reader a clear insight into the farm problems, present policy and the program which he advocates.

A book full of interest for every American!

* * *

Map of Bible Lands

► *National Geographic Magazine*, December, 1956; 75 cents; Washington 6, D. C.

In the December issue of *The National Geographic Magazine* is an excellent large map of the Bible lands.

The National Geographic Society has made this map available to teachers of the Bible who will forward their requests to the society's office in Washington, D. C. Include 50 cents for a paper map or \$1 for a fabric map.

Also in the December issue is an excellent article by David S. Boyer, a Salt Lake native, on the life of Paul the Apostle.

* * *

Wanted — Someone who Cares

► "18,000,000 Teen-agers Can't Be Wrong" by Bill Davidson; *Collier's*, Jan. 4, 1957; 15 cents.

Read what a nationwide survey revealed concerning the problems, activities, accomplishments and delinquencies of youth.

One of Mr. Davidson's statements is, "Young people search for something stable, like faith, to hold onto. A 'glowing,' dynamic neighborhood church can provide it."

The survey also showed the greatest influence for good in the life of youth is someone who really cares; someone who gives him recognition and dignity, who gives loyalty and devotion, yet is firm in the determination that youth must be his best.

Mr. Davidson's report of the youth program of our own Church is interesting.

Who Is Your Silent Partner?

By Jack M. Reed

A Silent Teacher

A BULLETIN board can be a silent partner for every class teacher. A well thought-out bulletin board can put over an important Gospel message with a mere glance.

It can give those announcements that have been taking up so much of the valuable lesson period—and in much less time and more effectively. It can give class members a feeling of achievement and belonging, when they see their names on the board as participants in some function.

Mrs. Sally Lester, East Jordan (Utah) Stake librarian and teacher trainer, has encouraged the effective use of classroom bulletin boards in her stake.

"The bulletin board can bring a climate of warmth to the classroom there has never been before," she said. "It can leave a quotation that may change the life of Mary or John for good."

Here are some of Sister Lester's suggestions about classroom bulletin boards:

Location of the bulletin board depends upon arrangement of permanent fixtures of the room: It should be where the light is good and it should be placed at the right height so the entire class may see it comfortably.

The bulletin board should be of

ample size. Good dimensions are about 45 in. long and 36 in. wide, but 4 x 6 ft. would be preferable for better presentation of longer messages. Cellotex or cork board are among satisfactory materials. A small-sized linoleum rug from the five-and-ten-cent store is a good bulletin board substitute when tape is placed around the outside edge and it is tacked to the wall space, with the back side showing.

Keep on the bulletin board:

Announcements: Ward, stake and class parties; special meetings for class members; coming entertainments, activities; model excursions, sealings, baptisms.

Class activities: Committee lists, student reports and teacher assignments, attendance chart, pictures of class excursions and field trips; letters, clippings, write-ups and pictures of present and former class members.

Seasonal material: Borders, pictures, posters and charts.

Inspirational and instructional material: The month's sacrament gem, a spiritual thought from the Standard Works, *The Instructor* helps; also, maps, charts, pictures and other lesson helps.

By all means, make the bulletin board attractive so it catches the interest and each week sustains that interest.

Flannelboard Ingenuity

AN example of ingenuity is Granite Stake's (Salt Lake City) experiments to make more flannelboard figures available to teachers.

Under the direction of Lawrence Angerbauer, stake assistant superintendent, *Instructor* figures were prepared for flannelboard use and numerous other figures were made.

Mucilage available in five-and-ten-cent stores was brushed on the backs of figures cut out of *The Instructor* or mimeographed on type paper. Just one broad stripe of glue was placed full-length on the back of each figure. Then rather coarse sawdust was sprinkled on the wet mucilage. When dry, the glue-and-sawdust backing provided an ideal grip for flannelboards.

Brother Angerbauer suggested that any desired coloring of figures be done before they are cut out and the paste applied. He warned against using too much glue for that causes excessive curling of the paper. Sprinkle on plenty of sawdust and shake off the excess after the glue has dried.

Among advantages Granite Stake found in this process was the inexpensiveness in obtaining a large and varied supply of flannelboard figures. Lightness of the figures is both an advantage (in carrying them around and making them stick to the flannel) and a disadvantage (because they bend or crease easily).

The Deseret Sunday School Union

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Mother, the Heart of the Home



FOR THE SENIOR SUNDAY SCHOOL

Preludial music.

Opening Hymn: "Sweet Is the Work," No. 168, *Hymns, Church of Jesus Christ of Latter-day Saints*.

Invocation.

Sacrament Song: "Jesus, Once of Humble Birth," No. 88, *Hymns, Church of Jesus Christ of Latter-day Saints*.

Sacrament.

Note: Because Mother's Day is a family day and a time when even the youngest family members unite in honoring mothers, we suggest that some members of the Junior Sunday School might participate in the Senior Sunday School program (preferably children who can sing the songs well). These children should be seated as near the stand as possible before the preludial music begins.

Songs by Junior Sunday School members:

"Mother Dear," No. 130, *The Children Sing*.

"The First Bouquet," No. 138, *The Children Sing*.

(Note: Some little child might hold a bouquet such as a child might fix, as a simple gesture of love while singing, "The First Bouquet.")

"Mother, Every Day I Love You More" (printed opposite).

Use your own discretion as to whether your Junior Sunday School children will leave (to quiet organ music) at this point, or remain until the separation for class period.

Talk: "What My Home Means to Me." (15- or 16-year-old boy or girl.) Not to exceed five minutes.

- (a) Mother is the heart of the home.
- (b) Father constantly gives love and support.
- (c) The contribution that each member makes for the peace and well-being of the family.

Regular Classwork.

Closing Song: "There Is Beauty All Around," No. 169, *Hymns, Church of Jesus Christ of Latter-day Saints*.

FOR THE JUNIOR SUNDAY SCHOOL

Preludial music.

Opening Hymn: "Sweet Is the Work," No. 27, *The Children Sing*.

Invocation.

Sacrament Song: "Jesus, Once of Humble Birth," No. 15, *The Children Sing*.

Sacrament.

Songs by congregation:

"Mother Dear," No. 130, *The Children Sing*.

"The First Bouquet," No. 138, *The Children Sing*.

"Mother, Every Day I Love You More" (printed below).

Talks: (one boy and one girl)

"Why I Love My Mother."

"Mother Makes Home a Happy Place."

Regular classwork.

Closing Song: "Love At Home," No. 126, *The Children Sing*.

It is suggested that the chorister use the program songs as practice songs during part of March and April so that the children will know them and be able to sing them well.

—Committee:

Claribel W. Aldous, Chairman,

Melba Glade,

Florence S. Allen,

Addie J. Gilmore.

Mother, Every Day I Love You More

WILLY RESKE

Andante moderato

1. Moth - er, ev - 'ry day I love you
2. Moth - er, here I bring my lit - tle

more, Moth - er, you're the one I do a - dore
love, Pray - ing that our Fa - ther from a - bove

When my way is drear - y, You are al - ways near me, Moth - er,
May for - ev - er bless you, May for - ev - er guide you, Moth - er,

you are more than all the world to me.
you are more than all the world to me.

Great King of Heaven, Our Hearts We Raise

MAY, 1957. "Great King of Heaven, Our Hearts We Raise," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 53.

FOR CHORISTERS: Carrie Stockdale Thomas (1848-1931), pioneer mother of 12 children, including the late U. S. Senator Elbert D. Thomas, is the author of our hymn for May. Her short poem, "Laudamus," appears in *Our Legacy*, a Relief Society centennial anthology of verse compiled by Annie Wells Cannon. The text was sung to the tune of "Old Hundred" (Doxology) in 1917 at a Relief Society conference in the Salt Lake Tabernacle.

At the age of 15, Sister Thomas came from England with her parents to Salt Lake City. In addition to being a Sunday School teacher in the old Seventh Ward, she served as member of the Relief Society general board.

Our present musical setting for this hymn comes from the pen of Utah's noted composer, Dr. Leroy J. Robertson. Simplicity and strength in melody and harmony, together with a splendid climax in both melodic line and text make this one of our finest hymns of exultation and praise.

Like the hymn of a month ago, this one needs to be led with a

steady, restrained tempo. Let there be no hurry, but rather a great steadiness of the rhythm. This will give the performance strength of purpose. All the wonders of the world proclaim the greatness of our Heavenly Father, and likewise do we, His children, proclaim in mighty hymn-singing our praise of the King of Heaven. But let the hymn-singing be mighty, not puny.

FOR ORGANISTS: The above paragraphs give in words the general spirit of the way in which this hymn should be performed for greatest effect. Let us consider now exactly how we do that same thing with the organ stops and keys and fingers.

1. Play this hymn *forte*, even *fortissimo*.

2. While we play each phrase *legato*, nevertheless we shall articulate, or breathe, at the end of every phrase. The singers know where that is, instinctively. This breath will be the length of an eighth rest, and taken from the words "heav'n," "raise," "pray'r," "praise," "exult," "acclaim," and "name." These "breaths" will become the breath of life in the music of this hymn.

3. There are several long reaches in the left hand. If you have an organ with pedals, then play the bass in the pedals as you usually do, and leave the bass out of the left hand. Be sure to play the tenor notes. When pedals are not available, merely play the bass an octave higher in such places where it is beyond your finger reach.

4. To repeat: be sure to include breathing in your style of playing. The great poet, John Dryden, said:

"Bright Cecilia rais'd the wonder higher:
When to her organ vocal breath was giv'n,
An angel heard and straight appear'd
Mistaking earth for heav'n."¹

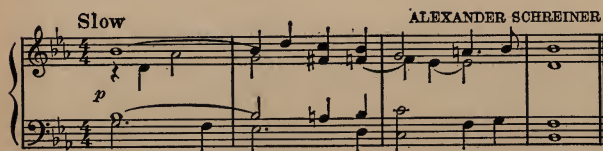
5. Let us go then, and do likewise.

—Alexander Schreiner.

¹John Dryden, *Song for St. Cecilia's Day*, stanza seven.

Sacrament Music and Gems

For the Month of May



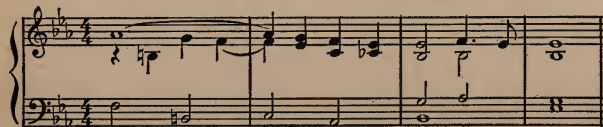
SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

I am the resurrection, and the life:
he that believeth in me, though
he were dead, yet shall he live.*

FOR JUNIOR SUNDAY SCHOOL

WHILE I drink the water
And eat the broken bread,
I'll be so very quiet
And bow my little head.



*John 11:25.

Meet Your New Board Members

By Harold Lundstrom

GEORGE H. FUDGE

THOUGH George H. Fudge has been in America only a decade, he is a friend of thousands of genealogists throughout the Church. As a member of the Genealogical Society convention staff, this tall, young and quiet Englishman has traveled widely throughout the stakes in the interests of genealogical research and temple service.



George H. Fudge

Brother Fudge began his employment with the Genealogical Society upon his arrival in Utah. He is now supervisor of the large stenographic pool in the Genealogical Society offices. Before immigrating to Utah, Brother Fudge had worked as a microfilmist for the Society in the British Mission.

In England he also served as president of the Crateshead Branch. Previously he was a counselor in the Dewsbury Branch presidency and has held many other branch and mission assignments.

Since coming to Salt Lake City in 1947, Brother Fudge has served on the Liberty Stake genealogical committee and the Wilford Stake Sunday School board. He has also been elders' quorum instructor, a ward teacher, and Explorer post adviser in Kenwood Second Ward of Wilford Stake.

The new general board member was born in Durham County, England, a son of George Dawes and

Daisy Watson Fudge. After his schooling, he was a member of the British Army from 1939 to 1946.

Brother Fudge married Elsie May Derbyshire of England in the Salt Lake Temple, and they are now the parents of two young daughters, Diane and Susan.

As time permits, Brother Fudge takes keen interest in his three hobbies: photography (in which he enjoys professional status), philately and music.

* * *

HOWARD S. BENNION

THOUGH Howard S. Bennion was recently retired in New York with great honors as vice president and managing director of the Edison



Howard S. Bennion

Electric Institute, Sunday School workers are sure to find no hint of "retirement" in his work and his assignments on the general board. Brother Bennion isn't that kind of a man. He rose to international eminence because of his prodigious capacity for work, his attention to detail and his intellectual accomplishments.

For these same qualities and inspired by his great faith and many good works, Brother Bennion also attained many positions of high responsibility in the Church. Among these many assignments which he filled with honor were his services as elders quorum president, bishop of

Manhattan Ward, a member of the New York Stake high council, president and then patriarch of New York Stake.

Before beginning his 30 years of service with the Edison Electric Institute, Brother Bennion performed distinguished service to his country. Graduated as high man of his class from West Point in 1912, he served as commanding officer in the Philippine Islands and France before his call to Washington, D. C., at the age of 28, to command, organize and develop the newly-authorized camouflage service. For this work he received honors from his own government, France and Poland. His engineering work continued in Washington, New Orleans harbor and on Mississippi River levee construction projects until he began his work with the electric institute.

The new general board member was born in Vernon, Tooele County, Utah, to Israel and Jeanette Sharp Bennion. For his outstanding record at LDS High School, he was given his West Point appointment by the late Senator Reed Smoot.

Brother Bennion married Marian Morris Cannon of Salt Lake City in 1920. Since his retirement in 1956 they have returned to Salt Lake City where they are now members of Monument Park Stake.

Brother Bennion's appointment to the general board has two interesting facets: With his brother, Kenneth S., they make the only brother combination on the board. Also, he is the only ordained patriarch on the board.

To a Newly Appointed Teacher

SO you have accepted a call to teach? You will learn many things about teaching. You will first want to know personally each of your students.

The general board has provided a manual and a teacher's supplement with an outline of 44 lessons. The manual and supplement contain only part of the material you will want for teaching the class.

The Instructor, published monthly, is indispensable to your success. It will supply enrichment material most essential for interesting lessons. Seek out the ward librarian. She will supply you weekly with visual aids.

Attend the ward faculty meeting and participate in the teaching lesson. Here you become familiar with general principles of teaching. At the stake preparation meeting you will hear a preview of the lessons you will teach the following month. Additional enrichment material will be suggested.

Invite the stake board member assigned to your department to visit with you. Outline a lesson together and then discuss your performance afterward. A member of the ward superintendency will visit your class. He will arrange to have a conference with you afterward. Work into your lesson the message found in music sung during the worship

service. Never lose an opportunity to bring in a reference to genealogical work for the living and the dead.

There are some things you should know about the organization of your class and Sunday School procedure. Your class roll is made up of active and potential class members. Your objective will be to bring all the potential members into activity. To help you, class officers should be appointed, not elected. The superintendency will help you choose them.

You are in charge of the enlistment program for your class. The class officers, ward secretary and the superintendency will assist you.

At the faculty business meeting held monthly all of your enlistment program questions will be answered as well as all other questions. This is the time to discuss Sunday School business. The regular allotted time for the class period is 45 minutes; up to five minutes may be taken for class organization and officer activity. The superintendency will tell you if you reassemble or call on someone to dismiss in the class.

One member of the superintendency is assigned to supervise your class. Call at any time for the help that you need.

Get the spirit of Sunday School work. It is the feeling of being in



"As a member of your superintendency, I would like to visit your class and then confer with you afterward about the teaching."

tune with your Heavenly Father. You feel a desire to set an example and to live worthy of your calling. Prayer meeting, held 20 minutes before Sunday School every Sunday morning, will cultivate this spirit. Be on time.

When you are found waiting in the chapel for your students five minutes before the commencement of Sunday School, they will admire you for your example.

A mark of sincerity in spiritual things involves spiritual activity. One excellent sign is attendance at sacrament meeting, and regular attendance by the brethren at priesthood meeting. If you bear your testimony at fast meeting, you gain the confidence, love and respect of your students. They will want to be like you. Take them to stake conference en masse. Your stake president will love you for it and your students will be well paid.

So you have accepted a calling to teach. God bless you.

QUESTION BOX

(Concluded from page 82.)

Sunday School Attendance

Q. Does absence of a priesthood individual award for Sunday School attendance make Sunday School less important?

A. Certainly not. New and improved courses of study with better prepared teachers and enthusiastic leadership has stimulated an increase of over 10 per cent in Sunday School attendance over the past ten years.

Leading Sacrament Gems

Q. Should children of all ages be assigned to lead the sacrament gem in Senior Sunday School?

A. No. Scriptural sacrament gems require strong leadership to be learned and conducted effectively. It is recommended that the assignment be given to older members of the school, beginning with Course 13.

—Superintendent Lynn S. Richards.

A Child Went Forth—Part I

By Addie L. Swapp



The child, by participation in the life of the family, takes over unconsciously the faith, the appreciations, and the love of God and other people that are characteristic of his home and parents.

There was a child went forth every day;
And the first object he look'd upon, that object he
became;
And that object became part of him for the day, or a
certain part of the day, or for many years, or
stretching cycles of years.

. . . The mother at home, quietly placing the dishes
on the supper-table;
The mother with mild words—clean her cap and gown,
a wholesome odor falling off her person and clothes
as she walks by;
The father, strong, self-sufficient, manly, mean, anger'd,
unjust; . . .

The family usages, the language, the company, the
furniture—the yearning and swelling heart,
Affection that will not be gainsay'd—the sense of what
is real—the thought if, after all, it should prove
unreal, . . .
These became part of that child who went forth every
day, and who now goes, and will always go forth
every day.¹

—Walt Whitman.

THE idea that children respond sensitively to the atmosphere around them is not new. It is basic in modern psychological thinking and is considered especially important during the early years of childhood when the foundations of the personality are being laid.

For the young child the important and meaningful world is his own immediate family. It almost seems that the child breathes in the very atmosphere of the home, and thereby acquires a considerable amount of either security or insecurity which seems so often to be the decisive factor in his experiences and struggles as he goes out into the world. A young child learns by example and imitation rather than by instruction. He adopts the unafraid and secure attitudes, activities,

¹From "There Was a Child Went Forth," from *Leaves of Grass* by Walt Whitman, copyright 1924 by Doubleday & Company, Inc.

and even speech and mannerisms of the adults around him, or he adopts their anxieties and tensions.

There must be a keen sensitivity on the part of all to the child's feelings, to his fears, wishes, and angers which are often expressed very indirectly, if at all. But they still may be interfering with his becoming a confident individual and are expressed by his behavior.

Indispensable in spiritual development is an attitude of love and confidence toward people.

The child, by participation in the life of the family, takes over unconsciously the faith, the appreciations, the love of God and the love of other people that are characteristic of his home. Spiritual training cannot be carried out in isolation from the rest of life. It is most effective when it is part of the family's pattern of living; in its constructive attitudes toward work and in its way of meeting difficulties with courage and kindness.

Spiritual training appears in the family's way of talking things over; in its meeting differences and difficulties unselfishly. It is example plus contagion of ideals and enthusiasms. These values in the everyday life of the family give a basic start in the process of spiritual training and provide a solid foundation for more specific religious instruction to be given later.



The Sunday School nursery should be a place where a child can experience planned-for security away from his family and home.

THE SECURE CHILD*

A home is such a vital element
To go into the making of a son!
Chair, rug or spoon his baby fingers bent,
Are bred into his being, every one.
The way he stands, the way he holds his head
Can alter with the changing of a room.
A softer lamp beside his little bed,
A moment with a paint brush or a broom,
A picture on the wall, a yellow bird,
All these are part of him forever after.
All these—called "home"; there is no sweeter work
Will shape his heart for courage and for laughter.

—Mary Elizabeth Counselman.

A CHILD WENT FORTH AT THREE

(The youngest Junior Sunday School member)

The Nursery Becomes a Part of the Child

The spiritual training of children is harder than usual today because the world is so full of hatred and fear. But it is also more necessary than usual.

We should be aware that many of our small children are coming from homes where both parents, or a widowed mother, or a father in service are out of the home. They have had substitute care for most of their early lives.

Perhaps they have had adequate physical care but they have not had the close emotional security that is essential for building self-confidence. Many families are moving; are changing jobs. There are anxieties and worries. These, too, become part of the child. So it might well be, as we plan to care for children in our Sunday School nursery, that we work closely with the parents and plan for their entrance.

The nursery is a place to add to the security of a

*Reprinted by permission of Good Housekeeping magazine.

confident outgoing child. If small children are insecure and lacking in response, they will not gain confidence from being sent to a nursery group. Such needs must be met in the home by the mother and then gradually by the family group. These needs are aggravated, not relieved, by the strain of large group experiences.

A secure child went forth and became a part of a room that had been selected, arranged and furnished according to the needs of small children.

The scheduling of rooms in many wards is too close. There should be 10 or 15 minutes allowed for teachers to get into their rooms before they need to be greeting children to the worship service. The room can then be in order—a place of beauty—with simple, lovely pictures hung low; a corner with a low table where a few appropriate, attractive books are arranged; a few flowers, potted or cut; chairs small enough so the children can touch their feet to the floor and grouped so that the teacher can be near every child.

Coat racks in the room give small children security. Their wraps are the closest thing to them in their new world. It is so confusing and frightening for them to leave or find their coats in a crowded, congested cloak hall.

There needs to be an adequate teaching staff of mature, stable people. No young child can build up his personal attachments unless the scenes, the faces and the ways of being handled remain stable and unchanging. These attachments are as vital to his spiritual development as are those in the home.

Spiritual development or religious training cannot be possible in our Sunday School nursery apart from places, things, people, feelings, attitudes and experiences of living together.

"Thus a child learns: by wiggling skills through his fingers and toes into himself, by soaking up habits and attitudes of those around him, by pushing and pulling his own world. Thus a child learns," wrote Frederick Moffit.

NEXT month's article will be, "A Child Went Forth—Part II" by Hazel F. Young.

Junior Sunday School
HYMN OF THE MONTH
for May, 1957

Teach Blessings of Home

"Love at Home," *The Children Sing*, No. 126.

PRESIDENT David O. McKay in *The Instructor* for May, 1955, wrote the following, "I know of no other place where happiness abides more surely than in the home. It is possible to make home a bit of heaven. Indeed, I picture heaven as a continuation of the ideal home."

With this thought in mind, we have a grave responsibility in teaching this hymn to little children. In Sunday School classes, teachers try to help them become aware of the blessing of having a home and the

happiness they are able to contribute to it. Now, as choristers, we have the opportunity of doing the same thing through music.

It is suggested you teach the third stanza of this hymn. For variety you may wish to introduce this stanza by making chalk sketches for each key word. It takes very little to fire the imagination of children so we need not be concerned about our inability to draw. Use the following key words—heaven, home, world, brooklet and sky.

Explain these words—azure, brooklet and beams. Teach this hymn with the accompaniment, using the "whole-song" method. Notice the "holds" over the words in the last phrase. It will be helpful to combine the beat pattern with the interval suggestion.

To begin with, let the first 16 measures be the part you sing while the children sing only the repeated phrases "love at home" and the last phrase "When there's love at home."

It will not be long before the older children will be helping you sing your part. As you sing to the children make little sketches to illustrate the key words.

When you sing this hymn again, indicate these drawings as you come to each key word. After the children have heard you sing it several times they will soon begin to associate each drawing with the words of that particular phrase. Further helps will be given at your monthly stake preparation meeting.

—Edith Nash.

* * *

QUESTION FROM THE FIELD

Seats for Children

Q. We are renovating our ward and will have five rooms for the Junior Sunday School worship service. The pulpit and area for the sacrament service and presiding officers is planned. What is the best provision for seats for the children?

A. Some of the very fine Junior Sunday School facilities in the Church are in renovated ward houses. Be sure and check the Junior Sunday School article in the January and February, 1957, *Instructors* for direction in your planning.

If the worship service room is not needed for classrooms, benches are recommended for children's seating. Graduated sizes are needed, as is true of chairs. Benches lend themselves to better reverence and avoid falls to children.

If the worship service room is to serve also as a classroom, chairs are more functional because they can be rearranged for group work.

—Eva May Green.

* * *

IDEA EXCHANGE

Worship Service Dismissal

REVERENCE is essential in our Junior Sunday Schools. A spiritual worship service may be spoiled by confusion when children are dismissed for their departmental work. The Junior Sunday School coordinator of Nephi Second Ward, Juab Stake (Utah), realized this and attempted to solve the problem.

Previous to the beginning of Sunday School, each teacher is given a small colored card (about 4 x 6 inches). When it is time for dismissal, the teachers hold up their cards for all the children to see. The coordinator, a teacher or a child is given a duplicate set of colored cards. This individual holds up the card that matches the color of the class that is ready to leave. This group then stands and the teacher leads them from the worship service.

The next card is held up and the next group stands and leaves. This is all done while quiet music is being played without any word being spoken.

The children are learning to extend the spiritual atmosphere of the worship service during the change to classrooms. They are learning courtesy and consideration and putting meaning into reverence.

—Catherine Bowles.

* * *

WARD LIBRARY SUGGESTION

Appealing to Young Children

The *Child's Book of Psalms*, selected by Edith Lowe and illustrated by Nan Pollard; Garden City Books, Garden City, New York; \$1.25.

This book is a collection of the more familiar psalms. They are ones that will be appealing and meaningful to young children. This is one of the few such collections for children.

There are psalms of worship and praise, joy and inspiration, faith and love and psalms that tell of enduring hope. The beautiful thoughts and language of these psalms will serve as fine lesson enrichment material.

The book might also be used at times when children are waiting for parents to pick them up after Sunday School, or when children arrive early. However, it is a book that should be used by a teacher with the children, not by children alone.

Because this is a sectarian publication a few of the illustrations show tiny angels with wings. A wise teacher will use other more acceptable visual materials when using the psalms illustrated in this way. We should not deprive the children of the inspiration they will receive from the beautiful psalms and the other lovely illustrations in the book.

The book is available at the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah.

—Claribel W. Aldous.

* * *

ENRICHMENT MATERIAL

March Winds Do Blow

THE WIND

The wind's a blustery old fellow,
He's always playing jokes;
He blows my hat way up the street
And papers of other folks.

Then mother sends me out to pick
Up trash he's blown away.
I do it but I sigh and say,
"Why did the old wind blow today?"

Sometimes he's a helpful fellow;
He dries clothes on the line
And mother smiles and says to me,
"The washing's dry—how fine!"

The wind pushes the sails of the
little boats
And makes them go real fast.
It turns the arms of the windmill tall
We see as we go past.

The wind's a blustery old fellow,
He blows the whole month long,
But do you know when he is quiet
I miss his merry song.

—Hazel W. Lewis.

CLOUDS

White sheep, white sheep
On a blue hill,
When the wind stops,
You stand still.

When the wind blows,
You walk away slow.
White sheep, white sheep,
Where do you go?

—Author Unknown.

LONG TIME AGO

Once there was a little kitty,
White as the snow;
In a barn she used to frolic
Long time ago.

In a barn a little mouseie
Ran to and fro,
For she heard the little kitty
Long time ago.

Two black eyes had little kitty
Black as a shoe;
And they spied the little mouseie
Long time ago.

Four soft paws had little kitty,
Paws soft as snow;
And they caught the little mouseie
Long time ago.

Nine pearl teeth had little kitty
All in a row;
And they bit the little mouseie
Long time ago.

When the teeth bit little mouseie,
Mouseie cried out, "Oh!"
But she slipped away from kitty
Long time ago.

—Author Unknown.

WORTHY ASPIRATIONS

TEACHING is creative work. It creates vision in young imaginations, ideals in young hearts, a concept of the meaning and purpose of life in young minds.

From the moment a child becomes articulate, he looks trustingly to his teachers for guidance, for skill in using the tools of thought and expression, for knowledge of his capacities, and for awareness of the world about him. As a child becomes older his teachers become counselors and friends — companions in the search for worthier aspirations and higher accomplishments.

—Eva May Green.

Where Israel Went to School

By Kenneth S. Bennion

"AND it came to pass the self-same day, that the Lord did bring the children of Israel out of the land of Egypt by their armies."¹

There was drama that day in Rameses, in the land of Egypt, when Pharaoh gave assent; the Egyptians brought gifts; and the children of Israel moved out from the land where they had lived 430 years.

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night."²

How many Israelites took up the march that day? The Bible says there were about six hundred thousand men, besides children. It says, also: "And a mixed multitude went up also with them; and flocks, and herds, even very much cattle."³

The exact number is not known, but scholars have estimated from two to three million people.

Why did not the children of Israel go direct to inherit the land that had been given to their forefathers? Again we find the answer in the Bible:

"God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt."⁴

The exact route of Israel's travels is not known. Scholars have projected a number of plausible routes, each based upon their study of names, descriptions, the terrain, and traditions. On the page opposite, Artist Charles J. Jacobsen has prepared a map based upon information presented in *Harper's Bible Dictionary* by Harper Brothers, publishers; copyright 1952.

Four hundred years of slavery had robbed the Israelites of far more than their freedom. They had lost the power to think for themselves, to plan, and to be self-reliant. They had learned to live by the

orders of their task masters. Their philosophy of life was to do only as much as would spare their backs from the whips of the Egyptians, and to satisfy their physical appetites.

Those who had been slaves would not learn the new way of life. Therefore, they were led through the desert wastes until every person of 20 years and over, who had known the years of slavery, died — all except two. These were Joshua, who was to lead Israel into the Promised Land; and Caleb. These were the only members of the band of spies who went into Palestine and brought back a favorable report. The other spies said that Palestine was truly a land flowing with milk and honey, but the people were too great and strong. Caleb said, "Let us go up at once, and possess it; for we are well able to overcome it."⁵

For his courage and faith, he was permitted to enter the Promised Land and to receive the city of Hebron as his inheritance.

The people murmured bitterly when they heard the report of the spies, and again wished they were back in Egypt, where, even as slaves, they could have their physical wants supplied. They openly rebelled; and because of this rebellion the Lord became very angry. He spared their lives only because of the pleading of Moses.

During all these years, Moses, under inspiration and direct instructions from the Lord, taught his people. Every detail of life was outlined, and the people, who had so long lived as slaves, ignorant of the Gospel, were restored to the status of God's chosen people.

The wilderness has played an important part in much of the history of God's dealings with His children. The boy David lived alone as a shepherd and learned of God and His goodness through communion with Him. John the Baptist was in the wilderness before he came among men declaring repentance and baptism. Jesus, after His bap-

tism, spent 40 days alone fasting and preparing for His work. Paul went into the southern deserts before entering upon his mission.

When persecution oppressed the Saints of latter day, Brigham Young, under the inspiration of the Lord, led them into the wilderness, "Where none shall come to hurt or make afraid," and where he and the other leaders of the Church could teach this people in the way of the Lord without persecution and conflicting influences.

Israel, a multitude in numbers, but weak in their understanding of God and His word, went into the vast wilderness beyond the Red Sea.

They emerged east of the Dead Sea, a disciplined host, with armies of warriors, with spiritual leaders, judges, captains and skilled craftsmen. They understood God and His ways; they appreciated the heritage that was theirs. They had gone into the wilderness reluctantly, even rebelliously, little deserving the love and compassion of Jehovah; but they came out as worthy sons and daughters of the great patriarchs from whom they were descended.

Moses, who lived 40 years as a prince in the house of Pharaoh, another 40 as a shepherd in the wilderness of Midian, and another 40 as Israel's champion and guide, laid down his burdens at the threshold of the Promised Land. Ever since that time, he has been the theme of songs, poems, plays and paintings. He is revered in all the Jewish and Christian world as the Great Lawgiver, the leader of Israel in her time of greatest need.

As we read the story of the wanderings, we are amazed, not that it took so long to reach Canaan, a hundred fifty to two hundred miles away, but that so great a work of education and restoration could have been accomplished in so short a time.

"Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation."⁶

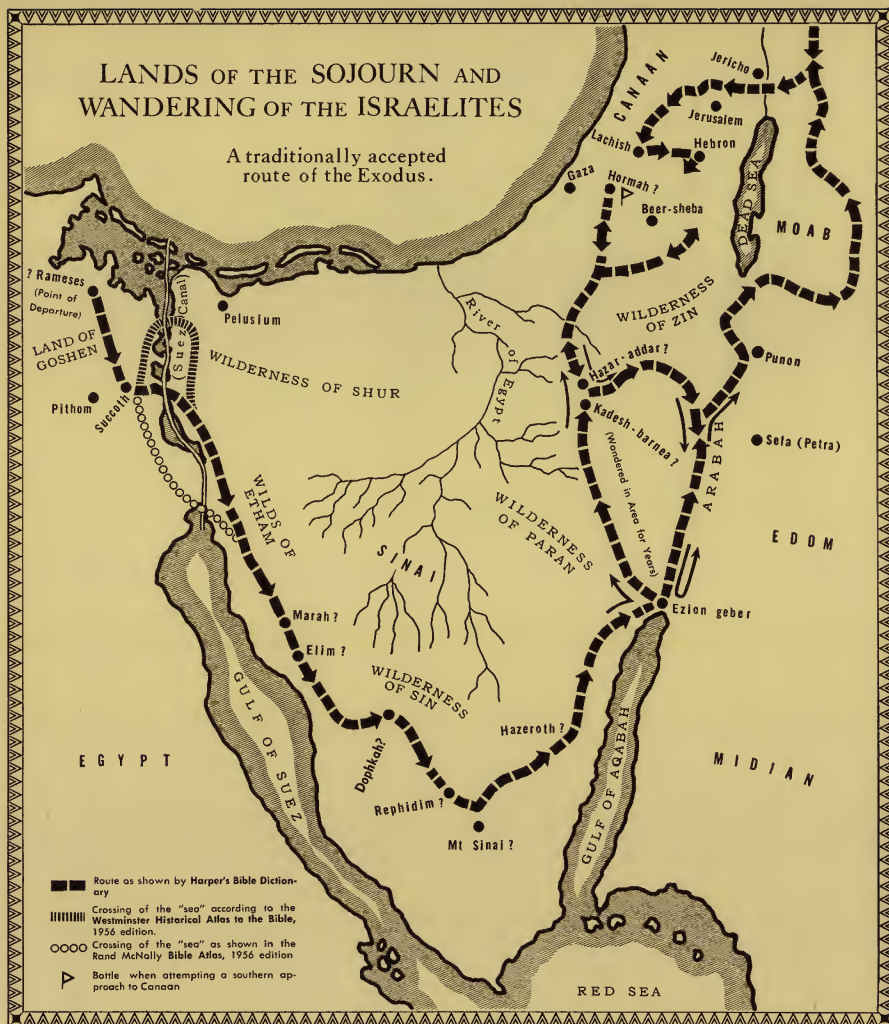
¹Numbers 13:30.

⁶Exodus 15:13.

²Exodus 12:51.
³Exodus 13:21.
⁴Exodus 13:35.
⁵Exodus 13:17.

LANDS OF THE SOJOURN AND WANDERING OF THE ISRAELITES

A traditionally accepted
route of the Exodus.



Art by Charles J. Jacobsen.

Just where the Israelites crossed the sea is not known. The three places indicated on the foregoing map have been suggested by *Harper's Bible Dictionary*, *Rand McNally Bible Atlas*, and *The Westminster Historical Atlas to the Bible*. Wanderings from Ezion-geber as far as the southern limits of Palestine are largely conjectural. Several plausible routes are here

indicated. Some authorities believe the Israelites marched directly through the land of Moab. Others think they went around the southern and eastern borders, as indicated on our map.

It is hoped that this map will be helpful to teachers and students of the Old Testament. It is not intended as showing the exact, authoritative route.

RUN SCARED



SIR JOSHUA REYNOLDS
He tried to make each his best.

Self-portrait.

SOME time ago, during the political campaign, an astute young staffer with a leading candidate said to me: "You know, no matter how good your chances are when running for public office, it always pays to run scared."

His candidate was a heavy favorite. But he ran scared. He moved up and down his state like a man fighting for his life. He shook hands tirelessly in small town cafes and hotel lobbies. He gave scores of hard-prepared talks before local women's and workers' groups, Kiwanis and other clubs. He loaded his mind with shelves of telling facts for radio and television questioning. He won, going away.

The elections have long since been over. But there keeps coming back to me, like a switch on the flanks, that line from my campaign friend: "It always pays to run scared."

As he said it, to "run scared" did not mean to be frightened with your work or your competitor or yourself. It meant to be concerned that you do not become soft or complacent or satisfied with your own performance. It meant that no matter how strong the odds may be in your favor, the important thing is to keep fighting hard—always giving the full measure of the best within you. It meant to eternally realize that nothing, including exaltation, is ever "in the bag."

I once followed with a pencil and pad the fortunes of a college football coach¹ in our city. Some people called him a pessimist, a merchant of gloom. Every opponent his team met, whether 30-point underdogs or title contenders, was a "tough" one. The coach told us newsmen that. He no doubt told his team that. People often smiled. But those of us who knew him well knew that coach was not a pessimist basically. He was an able leader. He kept his teams "running scared" in every game, year in and year out. His record: 13 conference football championships in 25 years of coaching.

There are all sorts of champions. But as I have watched sports, the consistent winners generally have always "run scared."

Upsets and failures in sports and in life often are the price of *not* "running scared." One of the greatest surprises in the field of contest occurred some thirty centuries ago in the valley of Elah. There, a harp-loving shepherd youth with a sling and five smooth stones slew a towering giant heavily armored in brass.

Much has been written and spoken of David and of his courage and faith. That is as it should be. But consider for a moment the Philistine of Gath—Goliath. By biblical measurement, he stood approximately

ten feet tall. For 40 days, morning and evening, he challenged his foes. When Israel's warriors beheld him, they fled. They "were sore afraid."

As David approached Goliath, the giant saw that the son of Jesse was but a youth "and ruddy, and of a fair countenance." Goliath was insulted. "He disdained" the boy, and roared out, "Am I a dog, that thou comest to me with staves?"

Goliath definitely was not "running scared." In a matter of moments, David's sling had prevailed, and an army of dismayed Philistines fled before onrushing Israel.²

There is no sprig that withers like the laurel, when it is rested upon.

Among the brightest jewels in London's crown are its art galleries. No one has made British art shine out more than Sir Joshua Reynolds, the 18th Century portrait painter. A roundish, ruddy man with gray-blue eyes and a deafness that required an ear trumpet, he once said that "study is the art of using other men's minds." He studied hard, and fame and fortune came to him fast. People talked about his lavish dinners for the great of the land.

Withal, Sir Joshua painted diligently approximately 3,000 canvasses in his lifetime. It is said that his "deepest care was to make every portrait the best he had ever painted."³ His "Tragic Muse," said to be one of his greatest, was completed some thirty years after he achieved national fame. With the brush, Sir Joshua seemed to "run scared" to the end.

Years ago, I read the story of a colored boy competing in a foot race. He kept dropping behind. Then his lips began to move like leaves in a wind, his legs like pistons. He picked up speed. He bolted ahead of the field. He won. Someone asked him what his lips were saying in that winning sprint. The boy answered that he was praying: "Lamd, you pick 'em up, and I'll put 'em down. You pick 'em up, and I'll put 'em down."

My friend in the political campaign said to "run scared." Can you think of a better way to so run than that boy in the race?

—Wendell J. Ashton.

¹See I Samuel 17.

²"Britain's Pioneer Portrait Painter," by Malcolm Vaughan, *Reader's Digest*, November, 1956, pages 16-17.

³Like Armstrong.